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MINUTES OF THE NATIONAL COUNCIL

OF THE

CONGREGATIONAL CHURCHES

OF THE

UNITED STATES,

AT THE FIFTH SESSION,

HELD IN

CONCORD, NEW HAMPSHIRE,

OCTOBER 11–15, 1883.

WITH THE REPORTS AND PAPERS.

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NOTE.

For "Officers and Committees" of the National Council, see page 184.

The reports of committees in this volume are printed precisely as made, and not as affected by any action of the Council.

The Statistics of the Ministers and Churches will be found in the *Year-Book* for 1884. Both these works are issued by direction of the National Council, and, by the same instructions, a copy of each is mailed to each church, and another to each minister.

Notice of any errors in the *Year-Book*, or any suggestions of improvement, will be gladly received by the secretary of the Council, in behalf of the publishing committee.

MINUTES.

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES convened for its fifth session, in the South church, in Concord, N. H., at 11 a. m., Thursday, October 11, 1883, and was called to order by Amos C. Barstow, of Rhode Island, chairman of the provisional committee, acting as temporary moderator, who made an address.

Tellers.

Rev. James W. Cooper, of Connecticut; Rev. Arthur F. Skeele, of New York; Rev. Thomas M. Boss, of Vermont; Rev. James R. Bourne, of Connecticut; Rev. Burke F. Leavitt, of Illinois, and Rev. George E. Hall, of Vermont, were requested to serve as tellers.

The roll in part was read, and the constitution, by-laws, and rules.

Fifteen minutes were spent in devotion.

At 12.15 a recess was taken till 2.30.

THURSDAY AFTERNOON, October 11.

Organization.

At 2.30, after singing, and prayer by Rev. Egbert C. Smyth, D. D., of Massachusetts, and Rev. Joseph Ward, D. D., of Dakota territory, the roll in part was read, and from nominations without remark, Rev. Arthur Little, D. D., of Illinois, was chosen moderator, and was conducted to the chair by Rev. A. Hastings Ross, of Michigan.

The moderator made an address and offered prayer.

Welcome.

Addresses of welcome were made by Samuel W. Hale, governor of New Hampshire, Edgar H. Woodman, mayor of Concord, and Rev. Franklin D. Ayer, pastor of the First church in Concord, to which response was made by the moderator.

Christian giving.

After singing, by vote of the Council, J. M. W. Hall, of Massachusetts, read a paper[1] on Christian giving.

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[1] Page 77.

Organization.

Frederick Billings, of Vermont, and Rev. Cushing Eells, D. D., of Washington territory, were chosen assistant moderators; and Rev. James R. Danforth, of Pennsylvania, and Rev. Thomas G. Grassie, of Iowa, were chosen assistant registrars.

Committees.

Committees on credentials, business, and nominations, ordered to consist of seven each, named by the moderator, were chosen as follows: —

On credentials. — Rev. Henry A. Hazen, of Massachusetts; Rev. Elijah Harmon, of New Hampshire; Rev. Charles C. Creegan, of New York; Rev. Moses Smith, of Michigan; Rev. Parsons S. Pratt, of Vermont; Rev. Albert T. Swing, of Nebraska; Rev. William P. Bennett, of Iowa.

On business. — Rev. Lavalette Perrin, D. D., of Connecticut; Rev. Henry M. Dexter, D. D., of Massachusetts; Rev. Samuel Wolcott, D. D., of Ohio; Rev. Joseph E. Roy, D. D., of Georgia; Rev. William H. Hubbard, of New Hampshire; Philo Parsons, of Michigan; Peter Burns, of New York.

On nominations. — Rev. Henry L. Hubbell, D. D., of New York; Rev. Jonathan E. Adams, of Maine; Rev. George R. Leavitt, of Massachusetts; Rev. John G. Fraser, of Ohio; Christopher B. Bouton, of Illinois; George Maxwell, of Connecticut; Oliver Wyatt, of New Hampshire.

MEMBERS.

The roll, reported by the committee on credentials, when completed and approved, was as follows: —

DELEGATES FROM STATE AND LOCAL BODIES OF CONGREGATIONAL CHURCHES:

ALABAMA.

General Conference. — Rev. George W. Andrews, Talladega.

CALIFORNIA.

General Association. — Rev. Thomas K. Noble, D. D., San Francisco.

Southern California Association. — Dea. M. H. Crafts, San Bernardino.

COLORADO.

Congregational Association. — Rev. Warren F. Bickford, Manitou; Rev. Edward P. Tenney, D. D., Colorado Springs.

Connecticut.

General Conference. — Rev. James W. Cooper, New Britain; Rev. Samuel B. Forbes, Rockville; Rev. Lavalette Perrin, D. D., Torrington; Simeon E. Baldwin, New Haven; Jonathan N. Harris, New London; George M. Woodruff, Litchfield.

Fairfield East Consociation. — Rev. Samuel D. Gaylord, Bridgeport.

Fairfield West Consociation. — Rev. Robert G. S. McNeille, Bridgeport; Rev. Richard B. Thurston, North Greenwich.

Hartford Conference. — Rev. William A. Hallock, Bloomfield.

Hartford East Conference. — Rev. Charles N. Flanders, Wapping.

Litchfield North East Conference. — Rev. Arthur Goodenough, Winchester.

Litchfield North West Conference. — Rev. James R. Bourne, Sharon.

Litchfield South Consociation. — Rev. George J. Harrison, Milton.

Middlesex Conference. — Rev. Everett E. Lewis, Haddam; Corydon M. Whittlesey, Old Saybrook.

Naugatuck Valley Conference. — Rev. J. L. R. Wyckoff, Woodbury; Nathaniel T. Baldwin, Terryville.

New Haven East Consociation. — Rev. George W. Banks, Guilford; Dea. Charles Page, North Branford.

New London Conference. — Rev. Jairus Ordway, Salem; Rev. Charles T. Weitzel, Norwich; B. P. Learned, Norwich.

Tolland Conference. — Rev. Luther H. Barber, Bolton; Dea. George Maxwell, Rockville.

Windham Conference. — Rev. Charles S. Brooks, Putnam; Rev. James Dingwell, Danielsonville.

Dakota Territory.

General Association. — Rev. Edwin H. Alden, Athol; Rev. Smith Norton, Pierre; Rev. Joseph Ward, D. D., Yankton.

Yankton Association. — Rev. Charles L. Hall, Fort Berthold; Rev. Stewart Sheldon, Yankton.

Georgia.

Congregational Association. — Rev. Joseph E. Roy, D. D., Atlanta.

Illinois

General Association. — Dea. Albert W. Boyden, Sheffield; Rev. Arthur Little, D. D., Chicago.

Central West Association. — Rev. Alfred A. Ellsworth, Galesburg; Rev. George R. Ransom, Lawn Ridge.

Chicago Association. — Rev. Burke F. Leavitt, Chicago; Rev. Frederick A. Noble, D. D., Chicago; Christopher B. Bouton, Chicago.

Rock River Association. — Dea. Henry Clark.

Southern Association. — Ralph C. Curtiss, Waverly.

Iowa.

General Association. — Rev. William M. Brooks, D. D., Tabor; Rev. George F. Magoun, D. D., Grinnell.

Central Association. — Rev. William P. Bennett, Ames.

Des Moines River Association. — Rev. M. Everett Dwight, Fairfield; Rev. Thomas G. Grassie, Keokuk.

Dubuque Association. — Rev. Moses K. Cross, Waterloo; Rev. Charles Gibbs, Cedar Falls.

Kansas.

General Association. — Rev. John F. Morgan, Springfield, Mass.

Eastern Association. — Rev. George Hale Scott, Lawrence.

Northwestern Association. — Rev. Russell S. Osborn, Raceburg.

Louisiana.

Congregational Association. — Rev. Isaac H. Hall, New Orleans.

Maine.

General Conference. — Rev. Stephen L. Bowler, Bethel; Rev. Israel P. Warren, D. D., Portland.

Aroostook Conference. — Rev. Benjamin P. Snow, Biddeford.

Cumberland Conference. — Rev. S. Winchester Adriance, Woodsford; Rev. Edwin A. Harlow, Cape Elizabeth.

Cumberland North Conference. — Rev. Ebenezer Bean, Gray.

Franklin Conference. — Rev. Arthur G. Fitz, Wilton.

Hancock Conference. — Rev. Charles W. Huntington, Ellsworth.

Kennebec Conference. — Rev. Ezra N Smith, Waterville; John B. Bradbury, Waterville.

Lincoln and Sagadahoc Conference. — Rev. Henry O. Thayer, Woolwich.

Oxford Conference. — Rev. David Garland, Bethel.

Penobscot Conference. — Rev. Jonathan E. Adams, Bangor.

Piscataquis Conference. — Rev. Darius A. Morehouse, Foxcroft.

Somerset Conference. — Rev. Benjamin Tappan, D. D., Norridgewock.

Union Conference. — Rev. Javan K. Mason, D. D., Fryeburg; George B Barrows, Fryeburg.

Washington Conference. — Dea. Peter E. Vose, Dennysville.

York Conference. — Rev. Merrill Blanchard, Biddeford; Rev. Eddy T. Pitts, Limington.

Massachusetts.

General Association. — Rev. Marshall M. Cutter, Malden; Rev. Henry M. Dexter, D. D., Boston; Rev. Daniel L. Furber, Newton Centre; Rev. B. Franklin Hamilton, Boston Highlands; Rev. Henry A. Hazen, Auburndale; Rev. Albert C. Sewall, Williamstown; Rev. John L. Withrow, D. D., Boston; Samuel Johnson, Boston; Edward I. Thomas, Brookline.

Andover Conference. — Rev. Smith Baker. Lowell; Rev. Francis H. Johnson, Andover; Dea. George L. Davis, North Andover.

Berkshire South Conference. — Rev. Lyman S. Rowland, Lee.

Essex North Conference. — Rev. Henry E. Barnes, Haverhill; Rev. Edwin B. Palmer, Ipswich.

Essex South Conference. — Rev. David D. Marsh, Georgetown; Rev. Willard G. Sperry, Peabody.

Franklin Conference. — Rev. William F. Arms, Sunderland; Rev. Erastus Blakeslee, Greenfield; Rev. David A. Strong, Coleraine.

Hampden Conference. — Rev. E. Hoyt Byington, Monson; Rev. Martin S. Howard, Wilbraham; Rev. John H. Lockwood, Westfield.

Hampshire Conference. — Rev. Isaac Clark, Northampton; Charles N. Loud, Westhampton.

Hampshire East Conference. — Rev. Payson W. Lyman, Belchertown; Dea. Eleazar Porter, Hadley.

Mendon Conference. — Rev. Ephraim O. Jameson, East Medway.

Middlesex South Conference. — Rev. George M. Adams, Holliston.

Middlesex Union Conference. — Rev. S. Leroy Blake, D. D., Fitchburg; Dea. Frederick Fosdick, Fitchburg.

Norfolk Conference. — Rev. Franklin P. Chapin, North Weymouth; Rev. Leonard Z. Ferris, Rockland; E. Everett Holbrook, Holbrook.

Old Colony Conference. — Rev. Albert H. Heath, New Bedford; Rev. Alonzo H. Quint, D. D., Dover, N. H.

Pilgrim Conference. — Rev. Joseph Peckham, Kingston.

Suffolk North Conference. — Rev. George R. Leavitt, Cambridge.

Suffolk South Conference. — Dea. Samuel B. Capen, Jamaica Plain.

Suffolk West Conference. — Rev. Joseph T. Duryea, D. D., Boston, Henry M. Moore, Somerville.

Taunton Conference. — Rev. Heman P. DeForest, Taunton; James H. Dean, Taunton.

Woburn Conference. — Rev. Charles Anderson, North Woburn; J. R. Carter, Woburn.

Worcester Central Conference. — Dea. Lyman D. Thurston, Leicester.

Worcester North Conference. — Rev. Wilbur Johnson, Royalston; Dea. H. Sanderson, Phillipston.

Worcester South Conference. — Dea. Amos Armsby, Millbury.

Michigan.

General Association. — Rev. A. Hastings Ross, Port Huron; William Chamberlain, Three Oaks; Dea. Byron M. Cutcheon, Manistee.

Eastern Conference. — Rev. Moses Smith, Detroit; Philo Parsons, Detroit.

Genesee Conference. — Rev. William C. Calland, St. Louis; Rev. William W. Lyle, Bay City.

Kalamazoo Association. — Rev. Charles O. Brown, Kalamazoo.

Southern Michigan Conference. — Rev. John Van Antwerp, Morenci.

Minnesota.

Northern Pacific Conference. — Rev. Charles E. Page, Crookston.

Missouri.

Hannibal Association. — Rev. LaRoy S Hand, Brookfield.

St. Louis Association. — Rev. James A. Adams, St. Louis.

Nebraska.

Blue Valley Association. — Rev. Henry C. Abernethy, Fairmont.

Omaha Association. — Rev. Albert T. Swing, Fremont.

New Hampshire.

General Association. — Rev. Samuel C. Bartlett, D. D., Hanover; Rev. George B. Spalding, D. D., Manchester; Oliver Wyatt, Dover.

Cheshire Conference. — Rev. Fred L. Allen, Walpole; Rev. Elijah Harmon, Winchester; B. F. Merriam, Marlboro.

Coos Conference. — Rev. Sidney A. Burnaby, Lancaster.

Grafton Conference. — Rev. Quincy Blakely, Campton; Rev. Edward P. Butler, Lyme; Dea. William G. Brown, Campton; Dea. William W. Russell, Plymouth.

Hillsborough Conference. — Rev. George F. Merriam, Greenville; Rev. Frank D. Sargent, Brookline; Dea. A. A. Farnsworth, Peterborough.

Merrimack Conference. — Rev. Edward H. Greeley, Concord; Rev. Frederick T. Perkins, Tilton; Jonathan E. Sargent, Concord.

Rockingham Conference. — Rev. Thomas V. Haines, North Hampton; Dea. John W. Noyes, Chester; Rev. Isaac C. White, Newmarket.

Strafford Conference. — Rev. Sumner Clark, Wolfborough; Rev. Henry S. Kimball, Rochester; Elbridge W. Fox.

Sullivan Conference. — Rev. E. E. P. Abbott, Newport.

New Jersey.

Congregational Association. — Rev. James R. Danforth, Philadelphia; Rev. William H. Ward, D. D., New York, N. Y.; Dea. Llewellyn Deane, Washington, D. C.

New York.

General Association. — Rev. John Cunningham, West Groton; Rev. Samuel H. Virgin, New York; Guilford Dudley, Poughkeepsie; William B. Edwards, Binghamton.

Black River and St. Lawrence Association. — Rev. Owen Jenkins, Brier Hill; Rev. Lewis Williams, Port Leyden; Rev. William D. Williams, Madrid.

Central Association. — Rev. Charles C. Creegan, Syracuse; Rev. William A. Robinson, Homer; Peter Burns, Syracuse.

Essex Association. — Rev. Henry P. Bake, Ticonderoga.

Hudson River Association. — Rev. William E. Park, Gloversville; Dea. A. Lanson Judson, Gloversville.

Long Island Association. — Rev. William I. Chalmers, Riverhead.

Oneida, Chenango, and Delaware Association. — Rev. Walter W. Curtis, North Walton; Rev. Thomas Wilson, Eaton.

Ontario Association. — Rev. Arthur F. Skeele, East Bloomfield.

Susquehanna Association. — Rev. Miles G. Bullock, PH. D., Owego; Rev. Samuel Johnson, Danby.

Western New York Association. — Rev. Henry L. Hubbell, D. D., Jamestown.

Wyoming Conference. — Rev. Evan H. Martin, Perry Centre.

Ohio.

Congregational Association. — Rev. Henry M. Tenney, Cleveland; Martin D. Follett, Marietta.

Central Ohio Conference. — Rev. Homer Thrall, Marysville; George H. Twiss, Columbus.

Cleveland Conference. — Rev. Judson Smith, D. D., Oberlin; Rev. Samuel Wolcott, D. D., Cleveland.

Grand River Conference. — Rev. Amzi D. Barber, Saybrook; Rev. J. Ross Findley, Conneaut.

Marietta Conference. — Rev. Israel W. Andrews, D. D., Marietta.

Miami Conference. — Rev. Samuel L. Loomis, Newport, Ky.

Plymouth Rock Conference. — Rev. John G. Fraser, Madison; Rev. George R. Merrill, Painesville.

Puritan Conference. — Rev. William B. Marsh, Tallmadge; Dea. Louis H. Ashmun, Tallmadge.

Toledo Conference. — Rev. Henry M. Bacon, D. D., Toledo.

Rhode Island.

Congregational Conference. — Rev. Edward O. Bartlett, Kingston; Rev. William House, Barrington; Lewis B. Smith, Barrington.

Tennessee.

Central South Congregational Association. — Rev. William H. Sinclair, Nashville; Rev. Joseph E. Smith, Chattanooga.

Utah Territory.

General Association. — Rev. Delavan L. Leonard, Salt Lake City.

VERMONT.

General Convention. — Rev. Henry Fairbanks, PH. D., St. Johnsbury; Rev. Stephen Knowlton, Greensboro; David M. Camp, Newport.

Addison Conference. — Rev. George E. Hall, Vergennes.

Bennington Conference. — Rev. Parsons S. Pratt, Dorset.

Caledonia Conference. — Rev. Calvin B. Hulbert, D. D., Lyndonville.

Chittenden Conference — Rev. Austin Hazen, Jericho Centre; Stephen G. Butler, Essex.

Franklin and Grand Isle Conference. — Rev. James H. Babbitt, Swanton.

Orange Conference. — Rev. Vitellus M. Hardy, West Randolph.

Orleans Conference. — Rev. Francis Parker, Craftsbury.

Rutland Conference. — Rev. James G. Johnson, D. D., Rutland; Rev. Lucian D. Mears, Danby.

Washington Conference. — Dea. Joseph Poland, Montpelier.

Windham Conference. — Rev. Charles H. Merrill, Brattleboro; Homer Goodhue, Westminster.

Windsor Conference. — Rev. Thomas M. Boss, Springfield.

WASHINGTON TERRITORY.

Congregational Association. — Rev. Cushing Eells, D. D., Colfax.

WISCONSIN.

Congregational and Presbyterian Convention. — Dea. F. J. Lamb, Madison.

Beloit Convention. — Rev. Henry P. Higley, Beloit.

La Crosse Convention. — Rev. Robert Nourse, La Crosse.

HONORARY MEMBERS.

OFFICERS AND APPOINTEES OF THE COUNCIL.

Registrar. — Rev. William H. Moore, Hartford, Conn.

Auditor. — David N. Camp, New Britain, Conn.

Provisional committee. — Amos C. Barstow, Providence, R. I.

Publishing committee. — Charles A. Richardson, Boston, Mass.

To present a paper. — James M. W. Hall, Cambridge, Mass.

Ministers of the churches entertaining the Council. — Rev. Franklin D. Ayer, Concord, N. H.; Rev. William H. Hubbard, Concord, N. H.

DELEGATES FROM NATIONAL CONGREGATIONAL CHARITABLE SOCIETIES.

American Board of Commissioners for Foreign Missions. — Rev. Edwin B. Webb, D. D., Boston, Mass.

American College and Education Society. — Rev. Isaac P. Langworthy, D. D., Boston, Mass.

American Congregational Union. — Rev. Levi H. Cobb, D. D., New York, N. Y.

American Home Missionary Society. — Rev. Walter M. Barrows, D. D., New York, N. Y.

American Missionary Association. — Rev. Michael E. Strieby, D. D., New York, N. Y.

Congregational Sunday-School and Publishing Society. — Rev. Albert E. Dunning, Boston, Mass.

New West Education Commission. — Rev. Charles R. Bliss, Chicago, Ill.

DELEGATES FROM THEOLOGICAL SEMINARIES.

Andover. — Rev. Egbert C. Smyth, D. D., Andover, Mass.

Chicago. — Rev. George S. F. Savage, D. D., Chicago, Ill.

DELEGATES FROM CORRESPONDING BODIES.

Congregational Union of Ontario and Quebec. — Rev. Samuel M. Jackson, M. D., Kingston, Ontario.

Congregational Union of Nova Scotia and New Brunswick. — Rev. Thomas Hall, Kingston, Ontario, who was also a delegate from the Congregational Union of Ontario and Quebec.

Daily Order.

The following order for the daily sessions was adopted: —

Business, 9–9.30 a. m.; devotion, 9.30–10; recess, 12.30–2.30 and 5.30–7.30; adjourn, 9.30 p. m.

At 5.30, a recess was taken till 7.30.

THURSDAY EVENING, October 11.

Sermon.[1]

At 7.30, public worship was held, at which Rev. S. Leroy Blake, D. D., of Massachusetts, conducted the opening services, and Rev. Frederick A. Noble, D. D., of Illinois, preached from 1 Peter 3 : 18, "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God."

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[1] Page 36.

At 9, after singing, and the benediction by Rev. Frederick A. Noble, D. D., of Illinois, the Council adjourned till 9 a. m., Friday, October 12.

FRIDAY MORNING, October 12.

At 9, the moderator took the chair and prayer was offered by Rev. Smith Baker, of Massachusetts.

The minutes of Thursday were revised and approved.

Credentials.

The committee on credentials made a report in part which was accepted.

Honorary members.

It was *voted*, That the pastors of the churches entertaining the Council be invited to sit as honorary members.

Nominating committee.

It was *voted*, That the committee on nominations be requested to present the names of persons to be chosen as secretary, registrar, and treasurer.

Thanks.

It was *voted*, That the thanks of the Council be expressed to Rev. Frederick A. Noble, D. D., of Illinois, for his sermon, and that a copy be requested for publication.

Committees.

A resolution relating to committees on the several national Congregational charitable societies, and a committee on the Congregational theological seminaries, was accepted, amended, and laid on the table.

Devotion.

The Council spent the half-hour from 9.30 till 10 in devotion, led by Rev. John L. Withrow, D. D., of Massachusetts.

Salutations.

The following telegram in behalf of the General Association of California was received: —

SANTA CRUZ, CAL., October 11, 1883.

To the Moderator of the National Council:

The Congregational churches extend greetings from the shores of the Pacific to their sisters assembled in Council on the Atlantic shore. We are with you in sympathy and faith, and propose to raise a million yearly to save the country to Christ, and three fourths to convert the world.

E. G. BECKWITH, *Moderator.*

The moderator, by vote of the Council, responded by telegram as follows: —

CONCORD, N. H., October 12, 1883.

To REV. E. G. BECKWITH, *Moderator of the General Association of California, Santa Cruz, Cal.:*

The National Council, assembled on the Atlantic shore, most heartily reciprocates the Christian salutations from brethren on the Pacific slope. We join you in your noble purpose to devise liberal things for the salvation of the country and the world.

ARTHUR LITTLE, *Moderator.*

American Board of Commissioners for Foreign Missions.

Rev. Edwin B. Webb, D. D., of Massachusetts, made a statement[1] in behalf of the American Board of Commissioners for Foreign Missions; and it was *voted*, That a committee be chosen on said Board.

American College and Education Society.

Rev. Isaac P. Langworthy, D. D., of Massachusetts, made a statement[2] in behalf of the American College and Education Society; and it was *voted*, That said statement be referred to a committee.

Committees.

After singing, the resolution relating to committees on societies and seminaries was taken up and recommitted with instructions.

It was *voted*, That the paper on "Christian giving" be referred to a committee, and that a committee be chosen to which may be referred a paper to be presented on the "Relation of children to the church."

Fourth centennial of the birthday of Martin Luther.

It was *voted*, That, in view of the approaching fourth centennial of the birthday of Martin Luther, a committee be chosen to propose such action as, in its judgment, may be appropriate for this body to take.

Provisional committee.

The provisional committee made a report[3] with recommendations relating to changes in the by-laws and rules. The report was accepted; and it was *voted*, That the recommendations be referred to a committee.

It was *voted*, That a proposed change in by-law V. be referred to the same committee.

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[1] Page 99. [2] Page 129. [3] Page 53.

Publishing committee.

The publishing committee made a report [1] with three recommendations. The report was accepted. The first and second recommendations were adopted, as follows: —

Resolved, (1) That all states, the date of whose statistics is now earlier than June 1, be recommended to bring them up to that date, and that the date in no state be placed later than October 1.

Resolved, (2) That the publishing committee for the next three years be authorized to contract for the issue of four Year Books, thus including one for the year 1887.

It was *voted*, That the third recommendation, relating to a change in by-law III., be referred to the committee, to be chosen, on changes in by-laws and rules.

Committees.

The following committees were chosen: —

On American Board of Commissioners for Foreign Missions. — Rev. Samuel C. Bartlett, D. D., of New Hampshire; Rev. Henry Fairbanks, of Vermont; Rev. Alfred A. Ellsworth, of Illinois.

On American Congregational Union. — Rev. Samuel Wolcott, D. D., of Ohio; Rev. James W. Cooper, of Connecticut; Rev. George H. Scott, of Kansas.

On American College and Education Society. — Rev. Israel W. Andrews, D. D., of Ohio: Rev. Lyman S. Rowland, of Massachusetts; William Chamberlain, of Michigan.

On American Missionary Association. — Rev. James G. Johnson, D. D., of Vermont; Rev. William M. Brooks, D. D., of Iowa; Rev. Joseph E. Smith, of Tennessee.

On American Home Missionary Society. — Rev. John L. Withrow, D. D., of Massachusetts; Rev. Calvin B. Hulbert, D. D., of Vermont; Rev. James A. Adams, of Missouri.

On finance and report of treasurer. — Jonathan N. Harris, of Connecticut; Dea. John W. Noyes, of New Hampshire; William B. Edwards, of New York; Llewellyn Deane, of District of Columbia; W. H. Ide, of Missouri; Dea. Albert W. Boyden, of Illinois; John B. Bradbury, of Maine.

On fourth centennial of birthday of Martin Luther. — Rev. Egbert C. Smyth, D. D., of Massachusetts; Rev. Joseph T. Duryea, D. D., of Massachusetts; Rev. Judson Smith, D. D., of Ohio; Rev. James R. Danforth, of Pennsylvania; Philo Parsons, of Michigan.

On report of secretary. — Rev. Thomas K. Noble, D. D., of Cal-

[1] Page 61.

ifornia; Rev. S. Leroy Blake, D. D., of Massachusetts; Rev. William E. Park, of New York.

On paper on Christian giving.— Rev. George F. Magoun, D. D., of Iowa; Rev. B. Franklin Hamilton, of Massachusetts; Rev. George R. Merrill, of Ohio.

On services of next Sabbath. — Rev. Franklin D. Ayer; Rev. William H. Hubbard; Jonathan E. Sargent, all of this city.

Secretary.

The secretary made a report,[1] which was accepted, and referred.

At 12.25, after prayer by Rev. William E. Park, of New York, and singing, a recess was taken till 2.30.

FRIDAY AFTERNOON, October 12.

Treasurer.

At 2.30, after prayer by Rev. Robert Nourse, of Wisconsin, and singing, the treasurer made a report,[2] which was accepted and referred.

Delegates to corresponding bodies.

The report of the delegation to the Congregational Union of England and Wales was made by Rev. George F. Magoun, D. D., of Iowa, and was accepted.

Committees.

Committees were chosen as follows: —

To report in 1886 some system of economizing and utilizing our ministerial force; and also to investigate and report on the small accessions to the churches of our order on confession of faith during the past few years; and to make such recommendations as they may think proper to promote a larger increase in the future: Rev. Frederick A. Noble, D. D., of Illinois; Rev. Samuel Wolcott, D. D., of Ohio; Rev. Alonzo H. Quint, D. D., of Massachusetts; Rev. Javan K. Mason, D. D., of Maine; Rev. Samuel H. Virgin, of New York

To nominate delegates to corresponding bodies: Rev. Henry M Dexter, D. D., of Massachusetts; Rev. Edward H. Greeley, of New Hampshire; Rev. Henry M. Tenney, of Ohio.

The pastorate.

The committee of 1880 on the pastorate made a report,[3] which was accepted, and it was *voted*, That it be referred to a committee.

American Congregational Union.

After singing, Rev. Levi H. Cobb, D. D., of New York, made a statement[4] in behalf of the American Congregational Union.

[1] Page 54. [2] Page 65. [3] Page 72. [4] Page 133.

Relation of children to the church.

Rev. George B. Spalding, D. D., of New Hampshire, read a paper[1] on the relation of children to the church, and it was *voted*, That it be referred to a committee.

Congregational Sunday-School and Publishing Society.

After singing, Rev. Albert E. Dunning and Dea. Samuel B. Capen, of Massachusetts, made statements[2] in behalf of the Congregational Sunday-School and Publishing Society.

New West Education Commission.

Rev. Charles R. Bliss, of Illinois, and Miss Sybil Carter, of Illinois, made statements[3] in behalf of the New West Education Commission.

Committees.

The business committee, in place of the resolution recommitted, offered the following, which was adopted: —

Resolved, That a committee be chosen on the Congregational Sunday-School and Publishing Society, and a committee on the New West Education Commission.

Committees were chosen as follows: —

On report of publishing committee. — Amos C. Barstow, of Rhode Island; Rev. Israel P. Warren, D. D., of Maine; Rev. William A. Robinson, of New York.

On paper on relation of children to the church. — Rev. George M. Adams, of Massachusetts; Rev. Benjamin Tappan, D. D., of Maine; Rev. Austin Hazen, of Vermont.

On Congregational Sunday-School and Publishing Society. — Rev. Robert Nourse, of Wisconsin; Rev. Smith Baker, of Massachusetts; Rev. Charles O. Brown, of Michigan.

On New West Education Commission. — Rev. George S. F. Savage, D. D., of Illinois; Rev. Henry E. Barnes, of Massachusetts; George M. Woodruff, of Connecticut.

On report of committee of 1880 *on pastorate.* — Rev. George B. Spalding, D. D., of New Hampshire; Rev. E. Hoyt Byington, of Massachusetts; Martin D. Follett, of Ohio.

Publishing committee.

The secretary, the registrar, the treasurer, Rev. Marshall M. Cutter and Charles A. Richardson, of Massachusetts.

Session of 1886.

Rev. Frederick A. Noble, D. D., of Illinois, presented an invi-

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[1] Page 91. [2] Pages 139 and 144. [3] Page 150.

tation to the Council to meet in 1886 in Union Park Congregational church, Chicago, Ill., which was received.

At 5.45, after prayer by Rev. Cyrus W. Wallace, D. D., of New Hampshire, and singing, a recess was taken till 7.30.

FRIDAY EVENING, October 12.

Fourth centennial of birthday of Martin Luther.

At 7.30, after the reading of the Scriptures and singing, the committee on the fourth centennial of the birthday of Martin Luther reported the following minute and recommendation, which were adopted: —

This Council, representing the Congregational churches of the United States, mindful of the near approach of the fourth centennial of the birthday of Martin Luther, the foremost leader of the great reformation, enters upon its records this testimony to its profound admiration of the man and his work, and to its desire to unite with all who devoutly recognize his eminent services to the church of Christ, and to human welfare, in perpetuating his memory, in commending to public regard the principles of Christianity with whose revival his name is identified, and rendering praise to the great Head of the church for the gift of one so qualified to lead it forth from subjection to error and usurped authority into the liberty of the gospel and to the pure fountains of truth opened in sacred Scripture.

And we therefore recommend to our brethren, the pastors of the churches of our communion, that on the 11th of November next, they take occasion, in such ways as shall seem to them expedient, to direct the thoughts of their congregations to the reformation effected, under God, by Martin Luther and his coadjutors, and especially to the great doctrines of justification by faith only, of the supreme authority of the Word of God, of the priesthood of every believer, of the right of private judgment; to the fruitfulness of these principles in the promotion of civil and religious liberty; and to the significance of Luther's personal religious experience and of the divine conduct of his life, as an evidence of the power and purpose of our Lord and Saviour Jesus Christ to carry forward the work of human redemption to the predestined consummation in his own blessed and eternal reign.

Pertinent addresses were made by Rev. Egbert C. Smyth, D. D.,

of Massachusetts, and Rev. Joseph T. Duryea, D. D., of Massachusetts.

American Home Missionary Society.

After singing, Rev. Walter M. Barrows, D. D., of New York, and Rev. Joseph Ward, D. D., of Dakota territory, made statements[1] in behalf of the American Home Missionary Society.

By invitation, the assistant moderator, Rev. Cushing Eells, D. D., of Washington territory, addressed the Council.

Sunday schools.

A memorial[2] from the General Association of Massachusetts, and a memorial from the General Convention of Wisconsin, — both relating to Sunday schools, — were received and referred to the committee on the Congregational Sunday-School and Publishing Society.

At 9.30, after prayer by Rev. George F. Magoun, D. D., of Iowa, singing, and the benediction by the assistant moderator, Rev. Cushing Eells, D. D., of Washington territory, the Council adjourned till 9 a. m., Saturday, Oct. 13.

SATURDAY MORNING, October 13.

At 9, the moderator took the chair, and prayer was offered by Rev. Henry P. Higley, of Wisconsin.

The minutes of Friday were revised and approved.

An order of business for the morning was approved.

Provisional committee.

In addition to the secretary, registrar, and treasurer, members *ex officio*, the following were chosen members of the provisional committee, with the understanding that the committee elect a chairman: —

Rev. Edward P. Goodwin, D. D., of Illinois; Rev. Julius H. Seelye, D. D., of Massachusetts; Rev. Henry Fairbanks, PH. D., of Vermont; Rev. George F. Magoun, D. D., of Iowa; Rev. William M. Taylor, D. D., of New York; Samuel B. Capen, of Massachusetts; E. S. Jones, of Minnesota.

Auditor.

David N. Camp, of Connecticut, was chosen auditor.

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[1] Page 115. [2] Page 154.

Devotion.

The Council spent the half-hour from 9.30 till 10 in devotion, led by Jonathan N. Harris, of Connecticut.

Rev. William H. Hubbard, of New Hampshire, made a personal explanation.

American Missionary Association.

Rev. Michael E. Strieby, D. D., of New York, made a statement[1] in behalf of the American Missionary Association, which was referred.

Sunday schools.

After singing, the memorials of the General Association of Massachusetts and of the General Convention of Wisconsin, relating to Sunday schools, were recalled. The former was read, and the latter was presented and followed by an address on the same subject, by Rev. Robert Nourse, of Wisconsin.

Ministerial standing.

A memorial[2] from Berkshire North Association, Massachusetts, relating to the pastorate and ministerial standing, was read, and ordered to be referred to a committee, to report in 1886.

Indian affairs.

A memorial[3] from the General Association of Dakota on Indian affairs was read, and an address was made by Rev. Joseph Ward, D. D., of Dakota territory, and it was *voted*, That a committee of five be chosen to prepare a bill establishing a bureau of Indian education, and that this committee so present this bill before Congress as to insure, if possible, its passage.

Credentials.

The committee on credentials made a report, in part, which was accepted.

By-laws and rules.

The following were chosen the committee on changes in the by-laws and rules of order: Rev. William H. Moore, of Connecticut; Rev. George W. Andrews, of Alabama; Dea. F. J. Lamb, of Wisconsin.

Monument to John Robinson.

The committee of 1880 on a monument to John Robinson made

[1] Page 117. [2] Page 157. [3] Page 155.

a report,[1] which was accepted, and the committee were continued, namely: Rev. Henry M. Dexter, D. D., of Massachusetts; Rev. Samuel C. Bartlett, D. D., of New Hampshire; Rev. George E. Day, D. D., of Connecticut; Rev. John K. McLean, of California; Alfred S. Barnes, of New York; Eliphalet W. Blatchford, of Illinois; William L. Greene, of Massachusetts.

Committees.

The committee of 1880 to correspond with the General Associations of New York and New Jersey, failing to report, was discharged.

The committee of 1880 on Indian affairs made a report,[2] which was accepted.

Secretary, registrar, and treasurer.

Rev. Henry A. Hazen, of Massachusetts, was chosen secretary.

The following preamble and resolutions were adopted: —

Whereas, for the larger part of a generation, the Congregational churches of these United States have enjoyed the services of one whose genius for such work, and whose painstaking and persevering endeavor wellnigh created those annual statistics of these churches which they have gradually perfected to an excellence unrivalled by those of any other department of these churches of Christ; therefore,

Resolved, That the National Council gratefully recognizes these long-continued, distinguished, and useful labors of the Rev. Alonzo H. Quint, D. D., with an earnest prayer for his personal welfare and his continued usefulness in the service of the Master.

A response was made by Rev. Alonzo H. Quint, D. D., of Massachusetts.

Rev. William M. Moore, of Connecticut, was chosen registrar, and Rev. Lavalette Perrin, D. D., of Connecticut, was chosen treasurer.

Committees.

The committee on the report of the committee of 1880 on the pastorate made a report, which was accepted.

The committee on the report of the publishing committee made a report, which was accepted.

American Home Missionary Society.

The committee on the American Home Missionary Society reported the following resolutions, which were adopted: —

[1] Page 70.

[2] Not furnished the publishing committee

Resolved, (1) That now, as they never were before, "the fields are white to the harvest."

Resolved, (2) That our hearts do burn within us while the messengers, missionaries of Christ, report the condition and claims of our immense and multiplying population of immortal souls, which, in their poverty and religious privations, "are as sheep without a shepherd."

Resolved, (3) That we solemnly recognize the fact that, great as is the need to the nation that schools and churches shall be provided for those who are thus destitute, there is a greater need because their souls are in peril of endless perdition.

Resolved, (4) That it is our deliberate judgment that greater stress may safely be laid upon this peril of souls perishing forever, if they are not won to faith in Christ; and that we believe that the Christian conscience of the churches would respond to such an appeal more generously with gifts of money, and more prayerfully in their daily life, than they will ever do if plied but lightly with this argument, and urged to duty chiefly by motives of patriotism.

Resolved, (5) That we believe that if the pastors of churches in close neighborhood should during the coming winter arrange for a day of solemn and united prayer by their collective congregations for a special outpouring of the Holy Spirit upon the home-missionary work, workers, and givers, God would grant a willing audience and a great answer.

Resolved, (6) That we recognize the fact that while the good Spirit has led opulent givers to bestow ample sums upon schools, colleges, seminaries, and foreign-missionary undertakings, as yet no sums of the size of millions have come from single hands for our home-missionary enterprise and treasury.

Resolved, (7) That we refresh our faith in God, who sovereignly assures us that the gold and silver and cattle upon a thousand hills are his, and begin from this hour to supplicate his interference in the behalf of this American Home Missionary Society, to give us access to the millions of the millionnaire as well as to the mites of the devoted poor.

Resolved, (8) That, if some generous purse would devote enough to endow the secretaryships of the society, and so relieve the treasury of this expense, we believe it would have an encouraging effect in increasing gifts for the general work.

Resolved, (9) That the "Emergency Fund," for which so much has been already done, deserves to be favored to the utmost and gathered to the last farthing.

Delegates to corresponding bodies.

The committee to nominate delegates to corresponding bodies made a report, which was amended and adopted, as follows: —

To the Congregational Union of England and Wales. — Rev. Jeremiah E. Rankin, D. D., of District of Columbia; Rev. M. McG. Dana, D. D., of Minnesota; Rev. George P. Fisher, D. D., of Connecticut.

Congregational Union of Scotland. — Rev. William M. Taylor, D. D., of New York.

Congregational Union of Ireland. — Rev. Judson Smith, D. D., of Ohio.

Congregational Union of Ontario and Quebec. — Rev. Samuel P. Leeds, D. D., of N. H.; Rev. William D. Williams, of New York; Rev. Robert Nourse, of Wisconsin.

Congregational Union of Nova Scotia and New Brunswick. — Rev. Israel P. Warren, D. D., of Maine.

General Assembly of the Presbyterian Church in the United States of America. — Rev. John L. Withrow, D. D., of Massachusetts; Rev. Zachary Eddy, D. D., of Michigan.

United Presbyterian Church in North America. — Rev. Washington Gladden, LL. D., of Ohio.

Reformed Church in America. — Rev. Joseph T. Duryea, D. D., of Massachusetts.

United Brethren. — Rev. James R. Danforth, of Pennsylvania.

General Synod of the Evangelical Lutheran Church. — Rev. Chester D. Hartranft, D. D., of Connecticut.

General Conference of the Methodist Episcopal Church. — Rev. Frederick A. Noble, D. D., of Illinois.

General Convention of the Baptist Churches. — Rev. George L. Walker, D. D., of Connecticut.

General Conference of the Free Baptist Churches. — Rev. George B. Spalding, D. D., of N. H.

General Assembly of the Cumberland Presbyterian Church. — Rev. Constans L. Goodell, D. D., of Missouri.

African Methodist Episcopal Church. — Rev. William H. Sinclair, of Tennessee; Rev. Joseph E. Roy, D. D., of Georgia.

African Methodist Episcopal Zion Church. — Rev. Joseph E. Smith, of Tennessee; Rev. William H. Ward, D. D., of New York.

American Congregational Union.

The committee on the American Congregational Union made a report, which was accepted.

At 12.30, after prayer by Rev. James G. Johnson, D. D., of Vermont, a recess was taken till 2.30.

SATURDAY AFTERNOON, October 13.

Temperance.

At 2.30, after singing, and prayer by Rev. Lyman Whiting, D. D., of West Virginia, the following preamble and resolutions were adopted: —

Whereas, Intemperance in the use of intoxicating drinks, and of various stimulants and narcotics, is not only one of the greatest present and threatening curses of our common country, but one of the greatest hindrances to the growth of vital religion and the conversion of souls; and

Whereas, The most efficient and abiding measures for counteracting this evil must be those which are in nature educational, and which affect heart and life by laying hold of the individual conscience; and

Whereas, The churches of the living God are themselves the direct and divinely appointed agencies for all such work, having an assurance of explicit commission, of an ever-present power to help, and of a promise of success which is possible to no others; therefore,

Resolved, That the National Council of Congregational Churches approves of such special efforts by the churches against this special form of sin as are congenial with their traditional scriptural organization and spirit; also

Resolved, That, in the opinion of the Council, the signs of the times and the exigencies of Christ's kingdom require that the churches, though acting in their own appropriate methods, be found in the front rank of the leaders in this particular and vital contest for righteousness, and that the Council hereby earnestly invites all the churches of our Congregational Communion to such forms of special and increased activity against intemperance, especially among the young, as each shall find suitable within its own field, under the direction of the Divine Spirit, in answer to prayer.

Ministerial standing.

Resolutions[1] presented by Rev. A. H. Ross, of Michigan, relating to ministerial standing, were accepted; and it was *voted*, That they be referred to a committee, to report in 1886.

[1] Page 153.

Creed and catechism.

The committee of 1880, to nominate a committee of twenty-five to prepare a declaration of faith, made a report, which was accepted, and the committee was discharged.

It was *resolved*, That this Council has learned with satisfaction of the selection by a committee chosen for that purpose of a commission of twenty-five, with power to fill vacancies, and consisting of the following persons: Rev. Julius H. Seelye, D. D., of Massachusetts; Rev. Charles M. Mead, D. D., of Massachusetts; Rev. Henry M. Dexter, D. D., of Massachusetts; Rev. Edmund K. Alden, D. D., of Massachusetts; Rev. Alexander McKenzie, D. D., of Massachusetts; Rev. James G. Johnson, D. D., of Vermont; Rev. George P. Fisher, D. D., of Connecticut; Rev. George L. Walker, D. D., of Connecticut; Rev. William S. Karr, D. D., of Connecticut; Rev. George T. Ladd, D. D., of Connecticut; Rev. Samuel P. Leeds, D. D., of New Hampshire; Rev. David B. Coe, D. D., of New York; Rev. William M. Taylor, D. D., of New York; Rev. Lyman Abbott, D. D., of New York; Rev. Augustus F. Beard, D. D., of New York; Rev. William W. Patton, D. D., of District of Columbia; Rev. James H. Fairchild, D. D., of Ohio; Rev. Israel W. Andrews, D. D., of Ohio; Rev. Zachary Eddy, D. D., of Michigan; Rev. James T. Hyde, D. D., of Illinois; Rev. Edward P. Goodwin, D. D., of Illinois; Rev. Alden B. Robbins, D. D., of Iowa; Rev. Constans L. Goodell, D. D., of Missouri; Rev. Richard Cordley, D. D., of Kansas; Rev. George Mooar, D D., of California, — to prepare a creed and catechism to be offered to our churches for their use, if approved by them; and that we look forward with anticipations of happy results when the conclusion of their labors shall be offered to our churches.

Systematic giving.

The committee on the paper on Christian giving made a report[1] with a recommendation. The report was accepted, and the recommendation was adopted, as follows: —

Resolved, That a committee on systematic giving be chosen, to report in 1886.

Changes in by-laws and rules.

The committee on changes in the by-laws and rules of order made a report recommending that the proposed changes be adopted.

Their report was accepted, and the changes were adopted, so that the by-laws under consideration, as amended, are as follows:

[1] Page 163.

By-Law III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, and persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this body, shall be entitled to seats in the session in which they are to serve, without the privilege of voting.

By-Law V. The provisional committee shall consist of seven persons, chosen by the Council, with the addition of the secretary, registrar and treasurer, *ex officio*, of whom four shall be a quorum. This committee shall specify the place and the precise time at which sessions shall commence; shall choose a preacher of the opening sermon; may select topics regarding the Christian work of the churches, and persons to prepare and present papers thereon; shall do any work which shall have been referred to them by the Council; shall name a place and time for the next triennial Council; and shall make a full report of all their doings, the consideration of which shall be the first in order of business after organization.

By-Law VIII. 2. A committee of nominations, to make all nominations not otherwise provided for.

4. A publishing committee of five, including the secretary, registrar, and treasurer, who shall contract for and distribute all publications ordered by the Council.

5. A finance committee.

6. A committee on each of the national Congregational charitable societies, to which, severally, may be referred any statements from, and any communications relating to, said societies.

7. A committee on the Congregational theological seminaries, to which may be referred any statements from, and any communications relating to, said seminaries.

By-Law IX. In the sessions of the National Council, half an hour shall every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. Every evening shall ordinarily be given to meetings of a specifically religious rather then business character, and the Council will join in the sacrament of the Lord's supper at some convenient season.

The rules of order, as amended, are as follows: —

I. The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications: —

(*a.*) When a question is under debate, no motion shall be

received, except the following, namely, to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn,— which shall have precedence in the reverse order of this list, the motions to lay on the table and to adjourn alone being not debatable.

(*b.*) If the report of a committee contains nothing more than matters of fact for information, or matters of argument for the consideration of the Council, the question is: *shall the report be accepted ?* and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the minutes.

(*c.*) If the report is in the form of a vote or resolution, or of a declaration expressing the judgment or testimony of the Council, the additional question arises: *shall the report be adopted ?* and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council, and is entered on the minutes.

(*d.*) If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the questions are: *shall the report be accepted ?* and *shall the resolution or declaration be adopted ?* and while the report at large, if accepted, is placed on file, that part of it which has become the act of the Council is entered on the minutes.

Finance.

The committee on finance and the report of the treasurer made a report, with resolutions; the report[1] was accepted, and the resolutions, after amendment, were adopted, as follows: —

Resolved, (1) That the treasurer, assisted by the chairmen of the provisional committee and committee on finance, be, and is hereby authorized to solicit of individuals and churches the sum of three thousand dollars, to be held as a reserve to meet exigencies.

Resolved, (2) That the treasurers of the state Congregational bodies be urged to the earliest possible collection and transmission of their respective collections.

Resolved, (3) That the churches be invited to contribute to support the work of this Council, — two cents for each church member for each of the years 1884, 1885, and 1886.

[1] Page 157.

Resolved, (4) That the action of the treasurer in giving early information to the churches of the state of the treasury is approved, and that he be authorized to act at his discretion in securing relief in time to come.

Resolved, (5) That the report of the treasurer, to be published in the next Year Book, include all payments made by the churches before January 1, 1884.

It was *voted*, That the Council heartily accepts the policy of a judicious insertion of advertisements in the Year Book.

The pastorate.

It was *voted*, That the report of the committee of 1880 on the pastorate, and the report of the committee thereon at this session, be communicated to the several state and territorial organizations, with an urgent request for consideration; and that in the mean time the compiler of the Year Book follow the method used in the several state Minutes.

The next triennial session.

The provisional committee reported that the next triennial session of the Council will be held in Union Park Congregational church, Chicago, Ill., commencing at 10 a. m., Thursday, Oct. 17, 1886.

It was *voted*, That the report be entered on the minutes.

Indian affairs.

The following were chosen the committee on Indian affairs: — Rev. William H. Ward, D. D., of New York; Simeon E. Baldwin, of Connecticut; Eliphalet Whittlesey, of District of Columbia; Byron M. Cutcheon, of Michigan; Rev. Alfred L. Riggs, of Nebraska; Rev. Joseph Ward, D. D., of Dakota territory; Gen. Samuel C. Armstrong, of Virginia.

American Board of Commissioners for Foreign Missions.

The committee on the American Board of Commissioners for Foreign Missions reported the following resolutions, which were adopted: —

Resolved, That we hereby express our deep and abiding interest in the American Board of Commissioners for Foreign Missions, and deem it an occasion for special gratitude to God that, in his good providence, he has committed chiefly to the body of churches

which this Council represents, the maintenance and care of an organization that, for practical Christian effectiveness, stands eminent, if not pre-eminent, among all missionary societies.

Resolved, That, in view of the growing numbers and wealth of our churches the rapidly increasing funds of other great benevolent organizations, the ever opening fields, and ever louder calls for Christian labor abroad, it is greatly to be lamented that there is no adequate nor proportionate increase in the contributions to foreign missions; and that this failure to advance justly becomes, in view of the cessation of further aid from the Otis legacy, a matter of the gravest solicitude.

Resolved, That we would affectionately invite all our pastors to urge upon the several churches the peculiar claims of the foreign mission work for large contributions, — claims which justify special appeals, not only by reason of the greatness of the field embraced, comprising 115,000 000 of souls committed to our separate charge, — but also by reason of the fact that this one organization is responsible in the foreign fields for so many departments of Christian activity that are distributed among many organizations for the home field.

Resolved, That whatever methods can be devised for bringing the American Board and its work closer to the hearts, personal interest, and sense of responsibility of all our church members, will contribute alike to their highest spiritual welfare and to the great end of our Redeemer's mission on earth.

Services of next Sabbath.

The committee on services of next Sabbath made a report, which was accepted and approved.

American Missionary Association.

The committee on the American Missionary Association reported the following resolution, which was adopted: —

Resolved, That this Council give expression to their continued confidence in the American Missionary Association, and their hearty approval of its aims and methods, by which the benefits of the gospel and of Christian education are carried to all classes in the regions in which they labor, and commend the Association to the churches for their contributions, and urge increased liberality in their gifts in support of its urgent and prosperous work.

At 5.30, after singing, a recess was taken till 7.30.

SATURDAY EVENING, October 13.

New West Education Commission.

At 7.30, after singing, the reading of the Scriptures, and prayer by Rev. George S. F. Savage, D. D., of Illinois, the committee on the New West Education Commission reported the following preamble and resolution, which were adopted: —

Whereas, The new West, dominated by Mormon and Jesuitical hierarchies, differing materially from the old West, having society already organized and opposed to evangelical Christianity, higher civilization, and the American government, makes the problem of bringing it into full allegiance to Christ and our republican institutions most difficult; and

Wheras, Mormonism, through the tyrannical priestly influence, made strong by the fallacious claim that all its commands are by Divine revelation, holds a large body of followers in six states and territories in such subjection as to make their antagonism threaten disaster to the nation, effectually preventing the introduction of Christianity into the new West by ordinary methods; and

Whereas, The Christian free school, as organized and superintended by the New West Education Commission, has proved an effective means of undermining Mormon influence by enlightening the youth, interesting adults, and inspiring communities with true Christian zeal, and thus best preparing the way for the establishment of Christian churches; and

Whereas, The work now presents peculiarly favorable opportunities for enlargement and greatly increased usefulness, and is made more urgent by the increased efforts of Mormon leaders to preoccupy the field by schools which are hostile to Christianity and righteous government; and

Whereas, The Commission has continued the prosecution of its work in accordance with the advice asked of and given by the last National Council; therefore,

Resolved, That this National Council, in this, its fifth triennial session, earnestly renews its commendation of the work of the New West Education Commission, and urgently presses upon our churches the obligation to give to it that prayerful and hearty sympathy, and that prompt and generous financial support, which its past record, its present activity and future prospects entitle it to receive.

Secretary.

The committee on the report of the secretary made a report,[1] which was accepted.

[1] Page 158.

Divorce.

The following minute on divorce was adopted: —

This Council having at its last session expressed its deep concern at the alarming increase of divorce throughout the land, deplored the dissolution of the bonds of marriage, except for the one cause mentioned by our Saviour, and commended the then existing evils growing in the state from this source, to the urgent and prayerful attention of the good, now earnestly reiterates its convictions then uttered, and warmly commends, as doing an admirable work in this matter, the New England Divorce Reform League, and the labors of the Rev. Samuel W. Dike, its secretary.

Congregational Sunday-School and Publishing Society.

The committee on the Congregational Sunday-School and Publishing Society, and on the memorials from the General Association of Massachusetts and the General Convention of Wisconsin, made a report, with recommendations.

The report was accepted, and the recommendations were amended and adopted, as follows: —

Resolved, (1) That our churches and Sunday schools be urged to join in an effort to raise immediately seventy-five thousand dollars as an addition to the capital of the publication department of the Congregational Sunday-School and Publishing Society.

Resolved, (2) That, in our opinion, the time has fully come for greater loyalty to the publications of our own society, — as we are convinced that they are equal to any and superior to most; that we thankfully recognize the efforts of the Board of Managers constantly to improve these publications; and that while we would not presume to dictate, we cannot but disapprove the tendency in many quarters to use helps which are *cheap* in every sense of the word.

Resolved, (3) That this society has a field peculiarly its own, and is the legitimate channel for our national Sunday-school work, and that we are decided in our opinion that contributions for Sunday-school work should be forwarded to its missionary treasury.

Resolved, (4) That, because of the vital connection between the church and Sunday school, and the importance of a higher standard of teaching, we recommend the state and local associations and conferences of the various states of the Union to give special attention and time to Sunday-school work.

Resolved, (5) That the work of the Sunday school is not accomplished by anything short of the salvation of the children, and that on this depends the salvation and perpetuity of the church.

Resolved, (6) That, to secure a more vigorous prosecution and accurate knowledge of Sunday-school work, a national committee be chosen to co-operate with the Congregational Sunday-School and Publishing Society in getting statistics and laying the work before our churches.

American College and Education Society.

The committee on the American College and Education Society, made a report,[1] with resolutions. The report was accepted, and the resolutions were adopted, as follows: —

Resolved, (1) That all our churches be earnestly requested to make annual contributions to the American College and Education Society, to aid young men in their preparation for the gospel ministry.

Resolved, (2) That, in order to secure this end and prevent repeated applications to the same church, the Council recommend to the society to make such arrangements with the colleges seeking its aid as to limit them to individual benefactions, leaving the contributions of the churches to be applied to the aid of ministerial students.

Relation of children to the church.

The committee on the paper on the relation of children to the church made a report,[2] with resolutions. The report was accepted, and the resolutions were adopted, as follows: —

Resolved, (1) That the Council hereby commends anew to the attention of the ministers and churches the large and hopeful field of Christian effort offered to them in the young life of their congregations; and asks them to consider whether it ought not to be made more positively than heretofore our settled aim and recognized custom to draw within the fold of the church and under her tender and watchful care the children in whom may be discovered the moving of the Spirit's renewing power and the first dawnings of a new life.

Resolved, (2) That we count it the duty and privilege of all who love our Lord Jesus Christ to use every practicable method of awakening in children the consciousness that the Saviour is calling them to himself, and to train them from their earliest years with the aim and expectation of enlisting their tender hearts in the love and service of the Redeemer; also, to this end, that all fathers and mothers should use the mighty power of parental love; that Sunday-school teachers should affectionately and definitely point and lead the little ones to Christ; and that pastors should from time to time rec-

[1] Page 172. [2] Page 164.

ognize the children in the public services of the sanctuary, and make full use of such methods of private and social influence as the experience of any of the churches in these days has suggested, or as loving, yearning Christian sympathy can invent.

National Woman's Christian Temperance Union.

A communication from the National Woman's Christian Temperance Union was read, to which the moderator was authorized to make response.

Salutations.

Salutations from corresponding bodies were received as follows: —

Congregational Union of Ontario and Quebec. — Rev. Samuel M. Jackson, M. D.

Congregational Union of Nova Scotia and New Brunswick. — Rev. Thomas Hall.

Response was made by the moderator.

Rev. A. Hastings Ross, of Michigan, delegate, reported attendance at the Congregational Union of Ontario and Quebec, and Rev. William H. Hubbard, of New Hampshire, delegate, reported attendance at the General Assembly of the Presbyterian Church in the United States of America. These reports were accepted.

Committees.

Committees were chosen as follows: —

On the pastorate and ministerial standing, to whom were referred the report of the committee of 1880 on that subject, the report of the committee on that report, resolutions relating to the subject, and the memorial from Berkshire North Association: Rev. Robert G. Hutchins, D. D., of Minnesota; Rev. Burke F. Leavitt, of Illinois; Rev. Marshall M. Cutter, of Massachusetts; Rev. Minor W. Fairfield, of Michigan; George B. Barrows, of Maine.

National committee on Sunday-school work. — Rev. Henry A. Stimson, of Massachusetts; Rev. Henry A. Hazen, of Massachusetts; Rev. Francis N. Peloubet, of Massachusetts; Marshall C. Hazard, of Illinois; Rev. Samuel H. Virgin, of New York.

On systematic giving. — Rev. Lyman Abbott, D. D., of New York; Rev. Frank E. Clark, of Massachusetts; Rev. George R. Merrill, of Ohio.

Addresses.

Rev. Joseph E. Smith, of Tennessee, a graduate of one of the literary institutions of the American Missionary Association, and

Rev. Joseph W. Scroggs, of Indian territory, addressed the Council.

At 9.45, after prayer by Rev. Joseph E. Roy, D. D., of Georgia, and singing, the Council adjourned till 9 a. m., Monday, October 15.

SUNDAY, October 14.

Public worship and the Lord's supper.

According to arrangement: —

In the morning, at the First church, Rev. Edmund K. Alden, D. D., of Massachusetts, conducted the opening services, and the moderator, Rev. Arthur Little, D. D., of Illinois, preached from Gal. 6: 14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

At the close of this service, the members of the Council united the church in the Lord's supper, administered by Rev. Israel P. Warren, D. D., of Maine, and Rev. Samuel Wolcott, D. D., of Ohio.

Other services.

Ministers, members of the Council, preached and made addresses in other churches and assemblies in the city and its vicinity.

MONDAY MORNING, October 15.

At 9, the moderator took the chair, and, after singing, and prayer by Rev. Charles E. Page, of Minnesota, the minutes of Saturday and Sunday were revised and approved.

Theological seminaries.

The following were chosen a committee on Congregational theological seminaries: Rev. Moses Smith, of Michigan; Rev. Henry M. Bacon, D. D., of Ohio; Rev. Charles H. Merrill, of Vermont.

Rev. George S. F. Savage, D. D., of Illinois, made a statement in behalf of Chicago Theological Seminary. Rev. S. Winchester Adriance, of Maine, made a statement[1] in behalf of Bangor Theological Seminary. Rev. Samuel B. Forbes, of Connecticut, made a statement[2] in behalf of Hartford Theological Seminary, and offered a recommendation, which was referred to the committee on seminaries.

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[1] Page 165. [2] Page 165.

A letter from Rev. George E. Day, D. D., of Connecticut, was read as a statement in behalf of New Haven Theological Seminary.

A letter from Rev. Judson Smith, D. D., of Ohio, was read and an address was made by Rev. Samuel Wolcott, D. D., of Ohio, giving statements in behalf of Oberlin Theological Seminary.

By-laws.

By-law IX. was amended by adding the following words: —

The afternoon and evening of Saturday and the evening of the Sabbath shall be assigned to hearing from such "Congregational general societies as may be recognized by this Council," the time to be equitably divided between them; and no other portion of the time of the Council is to be occupied by them.

Provisional committee.

It was *resolved*, That the provisional committee be requested to arrange for the next meeting of the National Council so as to give ample time for the consideration of subjects relating to the pastorate, the fellowship of the churches, and their practical work.

Frederick Billings.

The moderator read a letter from Frederick Billings, expressing regret at his absence.

Credentials.

The committee on credentials made a report, which was accepted and approved.

Disabled ministers.

Memorials from the General Association of Illinois and the Alumni Association of Chicago Theological Seminary, relating to disabled ministers, and widows and orphans of ministers, in want, were presented and referred to the following committee, to report in 1886, on the best methods of providing relief for disabled and aged ministers, and widows and orphans of ministers, in want: —

Rev. Martin K. Whittlesey, D. D., of Illinois; Rev. Joseph E. Twitchell, D. D., of Massachusetts; Rev. William H. Moore, of Connecticut; Rev. Richard Cordley, D. D., of Kansas; Rev. William B. Williams, of Michigan.

Devotion.

The Council spent the half-hour from 11.15 to 11.45 in devotion, led by Rev. Joseph E. Roy, D. D., of Georgia.

Publishing committee.

It was *voted*, That the publishing committee publish the minutes, the sermon, the papers, and all the written reports, statements, and memorials presented to this Council.

Theological seminaries.

The committee on theological seminaries made a report with resolutions. The report was accepted, and the resolutions were adopted, as follows: —

Resolved, (1) That this Council would call attention to the provision made for the widest possible range of study, inviting young men of every variety of talent and qualification to avail themselves of the advantages of our seminaries.

Resolved, (2) That we bear especially emphatic testimony to the claims of the work of the ministry upon men of the highest ability, assuring them that they will there find an ample field for the employment of their powers.

Thanks.

The following resolutions of thanks were adopted: —

Resolved, (1) That the cordial welcome given to this Council by the governor of New Hampshire for the state, and by the mayor of Concord for the city, are worthy of grateful mention, and that we hereby express our appreciation of this special courtesy, and of the sentiments which accompanied it.

Resolved, (2) That the thanks of the Council are returned to the churches of the city for the sentiments of fraternity expressed by them, and that our prayer shall be that large spiritual blessings may rest upon them.

Resolved, (3) That hearty thanks be expressed to all individuals and families who by their warm and generous hospitality have made our stay here so pleasant; to the pastors, officers, and choirs of the two churches which invited us to this city, and with whom we have been in special fellowship; to the church and congregation in whose house of worship our work has been mostly done, for the facilities afforded us by post-office, telegraph, and other conveniences; and especially to the pastor, Rev. William H. Hubbard, who

by his indefatigable labors in correspondence and in other ways assisted in making ready for our meeting, and with great diligence and zeal has aided in giving spirit and efficiency to its various exercises.

Resolved, (4) That thanks be tendered to the press for its reports of the proceedings of the Council; to the railroad companies which have favored members by a reduction of rates of fare; and to all others who have aided the Council in its work.

Resolved, (5) That the Council gratefully recognizes the ability and impartiality of the moderator, the valuable labors of the secretary, the registrar, and of various committees, and tenders to them most hearty thanks.

Resolved, (6) That this Council recognizes with profound gratitude to God the protecting providence which has preserved its members in coming hither, and the gift of the Spirit so manifestly directing and quickening the members in their fellowship and work while here, and that we earnestly request all the churches here represented to pray and labor for a more general outpouring of the spirit of Christ upon them, that they may reap more abundantly in fields now white for the harvest.

Responses were made by the pastors, the moderator, and assistant moderator. The minutes of the morning and the minutes as a whole were approved.

At 12.30, after prayer, and the benediction by Rev. Cushing Eells, D. D., of Washington territory, assistant moderator, the Council adjourned without day.

ARTHUR LITTLE, *Moderator.*

CUSHING EELLS, *Assistant Moderator.*

WILLIAM H. MOORE, *Registrar.*

JOSEPH R. DANFORTH, }
THOMAS G. GRASSIE, } *Assistant Registrars.*

BRINGING MEN TO GOD.

"Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God."—1 PETER, iii. 18.

IT is the supreme business of the church of Christ to do the work of Christ. "Follow me" is an injunction which applies not alone to individual believers, but to bodies of believers in their organized capacity. It applies also to individual believers and to bodies of believers, not only as respects their personal faith and their common creeds, but as respects all their aims and activities. Just what Christ would do if He were here once more — a visible presence, possessing all the influence and all the power of the church, and with all the opportunities open to Him which are open to the church for moulding the thought and life of the world — the church itself ought to do.

What the work of Christ is the words before us make perfectly clear. He who is at once the great teacher and the Divine Redeemer was here upon the earth to bring men to God. That was the outlook and sweep of His intent. He became incarnate; He spoke His word; He wrought His deeds; He suffered in the garden and on the cross; He went down into the grave, and rose again and ascended on high, where He ever liveth to make intercession for us, in order to restore the broken loyalty of human hearts to the eternal and beneficent Father of us all.

This is the large and all-inclusive fact touching Christ, — the open secret of Bethlehem and Calvary. About other points there may be debate. This admits of no question. From first to last, and all through, the eye of Christ was fixed steadily on the rescuing of men. This is His own explanation of His mission, — to reach and rescue men. He was here to pour light in on the minds of men, so that they could have some adequate understanding of truth and duty. He was here to break the fetters of men and lift their burdens of guilt from human hearts. He was here to open a path along which the weary, wandering feet of men might walk into light and blessedness. He was here to

restore to men their lost communion with God, and make divine things real and precious to the soul. If a man believed Christ and followed Christ, that, in every instance, was what came of it, — he found himself brought to God.

With a distinctness and an emphasis not to be misunderstood, precisely this is declared in the passage in hand: "Because Christ also suffered for sins once, the righteous for the unrighteous, *that He might bring us to God.*"

This being true, and so evident withal as to shut out the need of any discussion, the stress of interrogation falls on ways and means. How may this work of bringing men to God be done? With what sort of arguments, in what sort of temper, through what agencies, methods, appliances, may believers and bodies of believers hope to be most successful in taking up and carrying on to ultimate completeness that which our Lord began, and for which He lived and died?

Proceeding at once to the task of answering the questions — and especially the main question — here propounded, I have no hesitation in saying that,

I. First of all there must be a profound recognition and a faithful use of the facts and truths which were present to the mind of Jesus, and which moved Him in His divine mission.

Sitting at His feet to learn what was the central and all-embracing aim of Jesus, we must also sit at His feet to learn what facts He carried along, and what truths He wielded to accomplish His aim. It will not do to overlook any truth which He considered significant. It will not do to pronounce lightly any truth on which He laid accent. It will not do to magnify truths which, as He seems to have judged, can play but little part in the great redemptive process of winning and purifying and upbuilding souls. It will not do to marshal truths in such an order that what He placed first is last, and what He put last is first. We are to look at the work to be done from His standpoint, and to move forward under His guidance. Jesus knew the Father; He knew Himself; He knew the ages past; He knew the ages to come; He knew the moral and spiritual condition of humanity; He knew the nature and the perils and the possibilities of all souls; and knowing all, He knew exactly what was needed to bring men into accord with God. What

was needed He used. It would be a strange conceit to suppose that the Son of God made mistakes, or that He did not know what considerations to press as being best adapted to secure His divine ends. It would be an equally strange conceit, and one altogether out of joint with any theory possible to be held of the Son of God as a Saviour for all men, in all lands and in all ages, to suppose that there has been any such change in the essential elements of human nature, or in modern environments, that the facts on which He based His appeals, and the truths He urged, are now and henceforth antiquated and inapplicable.

As the Gospels open themselves to my apprehension, and the recorded career of Him who was the Light of the world, and who spoke as never man spake, becomes luminous and distinct, there are several large facts which appear and reappear. These facts seem to have been always latent in the thought of Jesus. They dominated His teaching. He used them continually, sometimes in one form and sometimes in another, as occasion required, and with this pressed to the front to-day and that to-morrow, to show men their true relation to God, and their future prospects under the sweep of violated law, and their value in the Divine estimation, and their possibilities through the exercise of faith and repentance, and to persuade them to turn from folly and sin, and become the children, sweet and loving and loyal, of the Father.

What are these facts?

1. To begin with, this sad and awful one, *that men are away from God*. This fact underlies all. Jesus Christ came into the world to bring men to God, because men had wandered off into alienation and distance from God. In heart and life they were away from God.

Jesus never lost sight of this fact. He never permitted his heart to escape the burden and pressure of it. Whether directly asserted on all occasions or not, man's lost condition was always and everywhere present to His thought, the assumption on which His life and His word and His death proceeded. He saw men away from God in the sense that they were morally and spiritually blind, and did not know how nor where to find Him. He saw men away from God in the sense that they were disinclined to find Him, and were doing what they could to shut the knowledge and will of God out of their minds. He saw men away from God in the deeper sense still that they had broken the Divine law, and were under

condemnation, with no power, save through the interposed grace of God, to escape punishment; and with no time nor place for the momentous transaction save the here and the now. If men claimed to be in accord with God, Jesus held up before them the Divine standards touching faith and love and prayer and patience and purity and obedience, and showed what were the inward and outward reaches of these requirements. Or He pointed out to them their unbeliefs and their inconsistencies and delinquencies and gross corruptions, and they were quite sure to retreat abashed. Even in the best, like the young man who had kept the commandments, and Nicodemus, so thoughtful and circumspect and reputable, there was some lack which indicated more than a mere surface disharmony with God. The eye of Jesus swept the circuit; He took in those of high degree, and those of low, men of culture, men of wealth, men unlettered and simple, men of position and power; but what He saw everywhere was men away from God. He saw men poor and deaf and blind and miserable; He saw them disheartened and faint and worn and weary; He saw them in bonds to evil passions and lusts, smiting and crowding each other, dead to righteousness, alive to iniquity; but it was all reducible to this one formulary, away from God.

Jesus felt this. It was a burden on His soul and in His speech. It sobbed into expression in His tears. It imparted the tenderness of a Divine accent to His invitations. It lay behind all His pangs and agonies that men are at vast and dreary distances from God.

2. *Notwithstanding their ill-desert and unworthiness, God loves men, and yearns for their return to Him with the measureless interest of a Divine affection.*

Never has the love of God for men had such expression as in Jesus Christ. Never has the love of God for men had such appreciation and magnifying as by Jesus Christ. It was atmosphere to his life. It informed His thought. It constrained His action. It illuminated His speech. It overarched all His moods like a resplendent firmament. It was the ground on which He stood when He would give heart and hope to men, and lift them up into self-respect and a realization of their possibilities. Men are away from God in alienation and sin; but God loves them, loves them compassionately, loves them graciously, loves them with all the wealth and warmth of the great, Infinite Heart.

Men sometimes think of the love of God as articulating itself in the murmur of brooks and the grace and sweetness of flowers, and the softness of glowing skies, and landscapes radiant with every form of beauty, and they say, "Look up and look abroad and see how the regard of God for His creatures ripples out into smiles over all the face of nature." Or they advance from this mere sentimentalism to the thought of that general goodness by which we have been made capable of happiness, and through which, in our own individual hearts, and in our homes, and in our social life, we receive so many tokens of the Divine interest in our welfare and enjoyment. But to what heights above, to what depths below all this reaches the thought of Jesus. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to judge the world; but that the world should be saved through Him." That is love. For it is love for men, not because they are sweet and lovable, and may fitly be approved by adding to their joy, but because they are so far out of the way, and so much need love, and only through the extended hand, and the patience, and the brooding care, and the sanctifying grace of love can be made sweet and lovable.

With what unwearied repetition and through what a variety of memorable parables Jesus exalted and pressed that thought. Men might be as lost bits of coin, but they were precious still, and there was One who would search for them and find them, if possible. Men might be as lost sheep, but there was One who would wind His way through the dark ravines and climb the mountain slopes and bring them back rejoicing, if only they would let Him. Men might be as prodigals, afar and degraded and miserable, but there was One who would watch for them and be sure to see them while yet a great way off, and run to meet them and give them joyful welcome on their return. Looked at in the grime and distortion of their sinfulness, it might seem impossible for God to love men. But Christ stood in the presence of all sorts of defilement and said, "God loves still." That is the climax and glory of love.

3. *It is only through Jesus Christ, that men away from God in the alienation of sin find their way back to God.*

"I am the Way and the Truth and the Life." "No man cometh unto the Father but by Me." "That whosoever believeth on *Him* should not perish."

It is possible, and, as I think, needful,— needful because fidelity to the truth as it is in Jesus, and the interests of an aggressive Christianity require it, — to go further and say that Jesus held forth the fact of salvation through Him on the ground that He came into the world to be an atoning vicarious sacrifice.

It is claimed in some quarters, and with a great deal of earnestness, that our Lord never associated the notion of sacrifice with His sufferings, but, on the contrary, seemed careful to avoid expressions which contained sacrificial allusions. The Gospels not only do not justify this, but they show the reverse to be the fact. Permitting Himself to be announced by the forerunner as "The Lamb of God, who taketh away the sin of the world," He set the seal to the announcement with His own declaration that "The Son of Man came not to be ministered unto, but to minister, and *to give His life a ransom for many*." More and more as the end drew on, when all was to be consummated in the crucifixion, did Jesus force that thought on the attention of those about Him. Say nothing of passages in His discourse in the upper chamber, of His strange and otherwise unaccountable agony in the garden, — nothing of His conversation with the disciples after the resurrection, and take just simply the language employed by Jesus in the institution of the Supper, and see how it confirms what is here avowed of a sacrificial element in His teaching. As has been said, this was "the most important and solemn of all the occasions on which our Lord ever alluded to His death." In this instance "He did so in terms that are unequivocally sacrificial, bringing it into close comparison with the Paschal sacrifice, speaking of His blood as shed for many for the remission of sins, and further styling it the blood of the new covenant, so as to assimilate it to that sacrificial blood with which the old covenant was ratified and inaugurated. Indeed, of all the testimony which has been borne to the doctrine of the atonement in any part of the sacred volume, this testimony which is conveyed in the Lord's Supper is the most important; because it not only exhibits the doctrine in the clearest light, but incorporates it with the highest exercise of religious worship and perpetuates the remembrance of it in a monumental rite, which is destined to continue throughout all ages until the end of the world."

These are the facts which Christ used. Men are away from God, but God loves them still. Men are away from God, and

may come back to God; but it is only through the light and the atoning merit of Him who suffered for sins once, "the righteous for the unrighteous." There are no facts with which to displace these facts. There are no truths in advance of these truths. There are no arguments which can do the work, in the long run, of these arguments. They are Christ's own arguments.

It is said not unfrequently of late that there is a new sense, a revived sense of the love of God abroad; and that men are returning to the views Jesus entertained of the compassion and sympathy of the Divine Father. If so, well, and more than well. But, unluckily, much of this talk as it falls on my ear shades off into a sentimental modification of the fact on the one hand that men are seriously and criminally away from God, and of the fact on the other hand that there is no escape from the guilt and pollution and dominion of sin save through faith in the crucified Christ.

If we echo the voice of Jesus we shall magnify the love of God; but in the illumination of it we shall see men not nearer to Him, but farther away in guilt, and we shall see Jesus with His pierced hands and His pierced side as the One, and the One only, who is able to save unto the uttermost all who come unto God by Him.

II. To be effective in bringing men to God, the spirit of Christ must be caught, and His method largely reproduced.

Spirit and method are not one, they are distinct ideas; but the spirit of Jesus had so much to do in shaping His method, and His method was so illustrative of His spirit, and so vital to the free outworking of it, that, for general purposes, the two may well be grouped together.

It is all summed up in the single sentence, He went about doing good. That was the spirit that was in Him, to do good; and His way was to do good always and everywhere, as openings presented themselves or could be made. There is a glimpse of it in this single statement: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." It was doing good all abroad, and in all sorts of ways.

The central and most characteristic element in the spirit of Jesus was self-sacrifice. This was the heart within heart of His being. Originally in the form of God, He did not think the privilege and glory of equality with God something to be tenaciously clung to, but He emptied Himself and took the form of a servant. Love with Him was self-denial and self-surrender, and He loved to the far point where love is ready to give all and to bear all for the sake of others. He was righteous, but He saw others unrighteous and helpless through their unrighteousness, and He took His own righteousness and laid it down as a bridge over which men, blind and crippled and burdened with guilt, might walk into the peace and blessedness of the divine kingdom. He was righteous, but He was willing to die, if through His death a highway might be cast up for the return of the unrighteous to the favor of God. "The righteous for the unrighteous, that He might bring us to God."

Out of this came the loving interest, the wealth of patience, the tender and touching persuasiveness which were in Him, and the readiness to go all lengths to overcome the prejudices of men, enlighten their ignorance, and restore to them a sense of the sweetness of knowing and serving God. How He yearned for men! How easy and natural it was for Him to take His place beside men of all classes and in all conditions, and to assure them of sympathy in all their distresses and disabilities and needs!

The eccentricities of men did not disturb Him. He was not thrown out of poise because Zacchæus chose to run the risk of making himself ridiculous by climbing a tree in order to see Him as He passed. He was not afraid of being accused of boisterous fanaticism, because poor blind Bartimæus, the wayside beggar, in the intensity of his zeal, strode over all the proprieties, and clamored like a madman for the mercy of the Divine Healer. He was not alarmed lest somebody should speak in disparagement of His mission and call it small, if He chose to give gracious audience to the solicitous mothers, and send them away with His benediction resting on the heads of the babes they bore in their arms. It did not embarrass Him at all that the woman to whom He said, "God is a spirit; and they that worship Him must worship in spirit and truth," was a disreputable woman. He did not start up and say, "Now I shall be misjudged by this Pharisee whose hospitality I am enjoying," when the woman who was a sinner brought her alabaster box of ointment with which to anoint His

feet, and stood behind Him weeping. "They that be whole need not a physician." He was here to seek and to save that which was lost. Every pulsation of His divine heart was in line with that sublime purpose. The spirit of self-sacrifice was so absolute in Him and over Him, His interest in men was so deep and tender, that, no matter who it was, nor where it was, He helped and saved if possible. Traditions, current methods of doing things, fears of misapprehension in the popular mind, had no influence in keeping Him back from reaching men.

We fall often to discussing whether we may work in this way or that; whether it is dignified and orderly to go out on the green grass of the parks and the commons and unoccupied lots, and stand at the street corners, to herald the good news of salvation for all. The expediency of a measure, new or old, ordinary or extraordinary, is always an open question. Men have a right to ask concerning plans already adopted or plans suggested, "Are they prudent and promising?" But it sometimes looks as though it were a matter of serious doubt in the minds of not a few whether it is a proper thing to try to save souls unless they will consent to be saved inside the four walls of some dedicated and quite likely highly decorated meeting-house. There are thousands and thousands of church-members in this land who really seem to think that they and the very decorous religion which they have espoused are somehow compromised by open-air preaching, and evangelistic meetings, and announcement of services in the newspapers, and cards and circulars printed and scattered like autumn leaves, inviting and urging people to the house of prayer. It is not denied in so many words that it is a good thing to save people; but they must be saved at just such a time, and at just such a place, and in just such a way, and, unless it is done through the proxy of some subordinate missionary agency, they must be just such people, — very nice and clean and cultivated.

But Jesus never permitted considerations of this sort to have any weight with Him. If He could reach men He reached them. With Jesus the place was always suitable, and the time was always suitable, and the men and women before Him, whatever might chance to be their class, were always suitable, if only there were ears attent to His words, and souls hungry for the truth; and the best that was in Him was always given if men would only take it. Jesus never kept himself for occasions, and He never held His

choicest thoughts in reserve; but He poured out truth as fountains pour water for all athirst. The profoundest word ever spoken of worship was addressed by Jesus to one listener. Sunday or Monday, at high noon or midnight, in the religious assembly or in the throng and stir of the market-place, or along the dusty thoroughfare, or in the privacy of domestic retreats, in temples made with hands, or out in the great temple whose dome is the sky and whose lights are the unquenchable stars, with many to hear or only few, that blessed word "come" was always on his lips, and it was so spoken that men with an ear to hear caught always the accent of a heavenly love.

It is only through this spirit of Christ, actuating us in all our methods, and pushing us forward into His method of constant watchfulness and of direct and personal application of the truth as often as there is any promise of usefulness, that we shall be successful in bringing men into the faith of our Lord and under the power of an endless life. It takes a wisdom born of this spirit to bring men to God and make them His. There is a wisdom of statesmanship. There is a wisdom of buying and selling. There is a wisdom of managing mills. There is a wisdom of sailing ships. There is a wisdom of cultivating lands. There is a wisdom of building houses and bridges. There is a wisdom of conducting educational institutions and pushing forward moral reforms. There is a wisdom of sweet homes, and of choice and elevating social circles. So there is a wisdom of bringing men to Him whose divine image we all bear, and whose will it is our highest glory to follow. This wisdom consists in coming to such a degree under the constraining love of Christ, and into such profound identification with Christ in His outreach after lost men, that it shall no longer seem to us a vast condescension to take our places beside men just as they are, and lock hands with them in a helpful human fellowship. It will not be without cost. It was not without cost to Him, and it will not be without cost to us. Bringing men to God is not a May-game business. The kingdom of heaven is not to be ushered in with the noise of rolling drums and the pomp of parade and flying banners, but only as somebody wrestles and toils and prays and loves. But while it is hard, and only possible through the spirit of Christ stirring our hearts and warming our hands and pressing us on, yet under the influence of this spirit men will yield and turn to God.

Herein lies the solution of the much-debated question of reaching the masses. That the church ought to reach the masses is beyond controversy. Think of them. Multitudes on multitudes, swaying back and forth, clutching at every kind of self-defence, driven hither and thither by all sorts of winds and cross-winds of doubts and queries and denials, without God and without hope in the world! Ministers, churches, associations, councils, conferences, congresses, clubs, seminaries, ought to give themselves no pause till they have come to some satisfactory conclusion as to the best ways of getting the truth, as it is in Jesus, pressed on the attention of the masses. Those are words of deep significance which Professor Phelps addresses to ministers. But while especially applicable to ministers, they are applicable also to all who in any way co-work with ministers, and who share with them in the responsibility of acquainting all men with God. "A preacher had better work in the dark, with nothing but mother-wit, a quickened conscience, and a Saxon Bible to teach him what to do and how to do it, than to vault into an aerial ministry in which only the upper classes shall know or care anything about him. You had better go and *talk* the gospel in the Cornish dialect to those miners who told the witnesses summoned by the committee of the English Parliament that they had 'never heard of Mister Jesus Christ in these mines,' than to do the work of the Bishop of London. Make your ministry reach the people; in the forms of purest culture, if you can, but reach the people; with elaborate doctrines, if possible, but reach the people; with classic speech, if it may be, but reach the people. The great problem of life to an educated ministry is to make their culture a power instead of a luxury. Our temptations are all one way; our mission is all the other way."

For one, I have no fancy for what are called "Salvation Armies." They are not to my taste. But who am I, who are we, to interpose our criticisms and protests, if men are actually reached and taken out of the slums of all degradation and brought to God? I do not believe in being made the cat's-paw of shrewd land speculators and wily catchpenny manœuvrers, who pretend great zeal for religion, and who thinly disguise their schemes by calling them camp-meetings. But it is absolutely certain that not a few find God in these gatherings. Are so many finding God in the ordinary and unobjectionable ways? Are so many trying to walk worthy of God that we can afford to say men shall not come in

unless they come by gates having the true æsthetic design and proportion and finish? It is not to be forgotten that the city which John saw coming down out of heaven from God had twelve gates. "On the east three gates; on the north three gates; on the south three gates, and on the west three gates." If those northern gates were for cool, circumspect people, quite likely the southern are for impetuous, shouting folk, like Bartimæus. If wild "mountain evangelists," and if "boy preachers," with their extravagances and contortions, can only succeed in bringing men to God, it is not for anybody to rise up and forbid them.

At the same time, if the spirit and method of Christ could only be reproduced in the disciples of Christ, and men and women of culture and wealth and influence, with characters unimpeached and positions assured, could be induced to let the love of Christ flow out through them, putting a look of compassion into the eye, and a tone of tenderness into the voice, and a sympathetic warmth into the hand, it would go further than all the schemes and devices which can be hatched in a thousand years toward settling this whole problem of reaching the masses. There is not a church in America so stiff and cold that it could not be popularized in a twelvemonth if only the ten or twelve leading members, men and women, would set themselves to the task in the spirit and after the method of Christ. The trouble is that all our tendencies and inclinations are towards the top. Worldly methods and habits of estimating men hold us in their grip. Our standards are commercial and social and æsthetic. Ambition and pride and love of ease displace the spirit of self-sacrificing service. The gravitations on the human side are upwards and towards exclusiveness. Churches are like pines; when they begin to grow their limbs are low down, and the little timid birds may perch in their branches, and find shelter and sing their songs. But as they stretch up, year by year, their lower limbs fall off, until at last their tops are so high that there is only housing in them for the eagles and the hawks and the crows. The poor timid groundlings must look elsewhere, and the distrust is spread all abroad. The correction of the mischief lies not in inventing machinery which will have more clatter when in motion than the simple church of Christ, nor in running off into what may be called church-annexes of one sort and another; but in taking up into ourselves, and illustrating in

all our comings and goings, the spirit which was in Him. That spirit in the pulpit and in the pews will reach the masses and bring men to God.

III. Our conception of what it is to bring men to God must be as large and all-inclusive as was the conception of Jesus.

With Jesus this work took two forms and involved two processes. The one was what we technically call the "conversion" of men, and the other was the "building up" of men in righteousness. The one was inducing men to recognize God, to have faith in Him, and in the spirit of loving submission to His will, to turn about from their old bad ways and walk in His paths; the other was making them like God,— sweet, affectionate, helpful, and grandly loyal to every truth and duty. He said "Believe," and He led just as many as possible to the exercise of faith and repentance; but He never stopped there. He took believers right on — insisted that they themselves should go right on — into the doing of the Divine will, and so forming character.

It is unfortunate for the interest of the church, or rather for the interest of humanity, whose regeneration the church under God aspires to accomplish, that this twofold notion has not always been kept in mind. Some have seemed to maintain that conversion is the chief business, and that when men have been made thoughtful, anxious, led into the inquiry-room, brought to their knees in confession and supplication, persuaded to bear testimony to the grace of God shed abroad in their hearts in some public way, and to unite in membership with believers, they may be dismissed from care. Others have seemed to maintain that this preliminary work of winning men into the faith and acknowledgment of God is of little consequence in comparison with instructing and establishing them in the principles of the new life. Whereas, the true conception takes in both these ideas. Men are to be won to the faith, and then they are to be built up in the faith. It is not one or the other; it is not one over against the other; it is one and the other.

Paul, better than any other, perhaps, interprets for us the breadth and sweep of Christ's conception of bringing men to God. If we look for the unifying element in the life and teaching of the great apostle, we find it in his complete and uncompromising devotion to Christ. This was his absorbing passion. But the service which was the outgrowth and expression of his one thought of

devotion took two directions, the winning and the upbuilding; and any man may well be challenged to tell which he was the more interested in.

Paul sought men, and he sought them with all the ardor and energy of his great soul. His desire to acquaint men with God in Christ, and to persuade them to accept Him, was a fire in his bones. He was as eager to catch men for the Lord as any fisherman ever was to hook trout or grayling, or any sportsman to bag his game. He went from city to city, from province to province, from Asia across into Europe; he took advantage of the opportunities afforded him when he was summoned into the presence of governors and others in authority; he availed himself of disasters by sea and of persecutions by land; he pushed his way into the great centres of learning and trade and commerce; he condescended to the lowly; he toiled with his own hands; he suffered want; he endured reproach and abuse, — all that he might press Jesus and the resurrection on the attention of men. Unweariedly and everywhere he beckoned men to the Lord. He saw the great masses of mankind astray and alienated from the life of God, he saw souls everywhere defiled and bondaged and burdened by sin, and the impulse took possession of him and kept possession of him to go forth to the rescue. It is but a blind and unsympathetic reading of the life of Paul which finds nothing to awaken intense desire and to inspire intense activity in the direction of winning men into discipleship.

The mistake is in assuming that this exhausts the meaning of Paul's life and covers all his work. He had an after-care. His zeal for winning souls passed over into zeal for developing and training souls. He saw no place for pause short of complete conformity to the pattern of Jesus. He aimed at pure and exalted character. He wanted men who believe to be large and full and round in their manhood, informed and vitalized with truth, able to stand erect in a clean-handed righteousness, intelligent and just and sweet in their lives. He urged to integrity. He wanted men *to be* all that the confession of Christ implies, to walk worthy of their high vocation. His soul swelled with the impatience which is born of an affectionate interest in the presence of those who were content to stand still and be largely just what they always had been. "Forward" was his watchword. Pressing himself toward the mark for the prize of the high calling of God in Christ Jesus,

he desired others to do so too. His prayer in behalf of the Ephesians was, "that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, *that ye might be filled with all the fulness of God.*" What a standard! What a definite and intense longing that believers may realize to the full all that is made possible for them through the revelation of God in Christ, and by their new birth into the kingdom! *Unto a perfect man* was the goal he fixed. It is impossible to read his letters without being made to feel this. His epistles are aglow with enthusiam for the growth of believers in knowledge and love and purity and moral strength, and every quality which enters into our ideal of character.

There is a pertinent and very significant fact stated in the Acts. In the account of their first missionary journey we read of a retracing of steps by Paul and Barnabas. "They returned again to Lystra, and to Iconium and Antioch." In these second visits to the cities they had once passed through, what were they doing? "Confirming the souls of the disciples, and exhorting them to continue in the faith." The whole aim was to establish and strengthen, to encourage, and to instruct disciples concerning the truth and way of God. It was not enough that they had begun in Christ; they must be built up in Christ. As yet they were only beginners; they must go on. They were babes; they must become men. Their faith must be carried forward and crystallized into robust character.

Great stress, then, is to be laid on the winning of men; but stress just as great is to be laid on building them up. They are to be won with a view to building them up, and built up because the winning is abortive without it. It would be an unpardonable offence to reduce Christianity to a mere educating force, or to drop down into the notion that the kingdom of our Lord is to be advanced till it fills and dominates the earth by just training those who already believe, or who from time to time may chance to find their way into the faith. But it is an offence of no less magnitude to gather men in, and then leave them unripe and undeveloped, not broad and intelligent and integral and alive in every power and

faculty with the life of God, but narrow and one-sided. Men are not brought to God in anything more than a mere rudimentary way until they are brought in the amplitude and fulness which lifts their whole being into the light, and projects them in all their thoughts and aims and activities along the line of the Divine will.

This means men of large faith, men of purity, men of fidelity, men who are open and straightforward, men who will not lie nor cheat nor steal nor meanly equivocate; men whose virtue will not melt away under the seductions of pleasure nor the temptations of bribes; men whose pulse is warm and strong with love, and whose hands are quick to help; men with intelligent convictions in their souls, and who walk their ways and do their work in the confidence that obeying conscience and following God are never without exceeding great rewards.

Remembering the thief on the cross, and what our Lord said to him, I do not dare to ridicule the assurances sometimes expressed by condemned criminals about to be executed that they are going straight from the hangman's hands into glory. But I am very certain the religion we want, and the religion we shall have when men have been brought to God in the large way of Christ's conception, will be a religion which will not do so much to enable men to go up singing and shouting from the gallows as to keep them from the gallows.

No organization can escape the annoyance and discredit of pretenders. The purer any association may be, the more surely will it be used by designing men and arrant hypocrites. Still, there are too many who bear the Christian name to be found in our State prisons and penitentiaries. Or if they have not reached these lengths in crime and exposure and punishment, there are too many whose word is not good, whose fidelity is not equal to the strain of a large trust, who fall too easily into all the tricks and duplicities of the world, and whose general honesty needs the sharp tonic of a daily watch. "Lord, who shall abide in Thy tabernacle? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." When men are brought to God, or when they come to God in the right way, it is in the totality of themselves, — head, hand, heart; and these for every day in the week, and for every place under the canopy of heaven. To bring men to God in the right way, and in the completeness of the bringing, is to bring their homes along

with them, and their schools, and their stores, and their factories, and their counting-houses, and their politics, and their laws and customs and institutions, and their newspapers, and their literature, and their wealth, and their special gifts of genius, sweetening all, elevating and broadening all, and writing across the whole economy of life, "Holiness unto the Lord."

This, then, in general outline, is what I conceive to be the high and pressing business of the church. It is to bring men to God, — all classes and conditions of them to God. Any new interest or impulse in this service is an ample justification of any Christian gathering. Men may well come from the East and the West, from the North and the South, and sit together in conference and bow together in prayer, if only they go back again more intelligently and earnestly determined to do what in them lies to bring other men to God.

Not a little yet remains for us in this direction. Our Congregational churches have vindicated their loyalty to the primitive principles of the gospel, to liberty, to learning, to morality; to reforms, to missions; but it is an achievement still left to us to stand unrivalled in going to the bottom of society, in reaching out into all classes and nationalities of society, and bringing them to God.

What a sphere for earnestness! How becoming a high moral enthusiasm! "And they that turn many to righteousness as the stars for ever and ever."

REPORT OF THE PROVISIONAL COMMITTEE.

THE Provisional Committee appointed by the Council of 1880 respectfully make report of its doings, as required by the By-Laws.

The committee met at St. Louis, on Monday, Nov. 15, 1880, and appointed the secretary of the Council as its clerk.

It met in Boston, Mass., Dec. 15, 1880, and chose Hon. A. C. Barstow as chairman *pro tem.* Hon. Frederick Billings having declined to act as member of the committee, Gen. Oliver P. Howard, of West Point, was chosen to fill the vacancy. The treasurer was directed to ask of the churches, through the State organizations, a contribution of one and one half cents per member for the current year, and three quarters of a cent for each of the ensuing two years, as authorized by the Council. The secretary was authorized to commission delegates to corresponding bodies, in case of need. The treasurer was authorized to borrow sufficient moneys to meet payments on the Year-Book, in case the amount needed be not paid in season.

The committee met at Boston, July 13, 1882. Mr. Barstow was chosen chairman.

The secretary reported having commissioned several brethren as delegates to the Congregational Union of England, at its fiftieth anniversary. These brethren were cordially received, and the addresses of some have appeared in the printed minutes of the Union. Hon. Joseph R. Hawley having resigned, under stress of other duties, his membership in the committee, Rev. Dr. James H. Fairchild, of Oberlin, Ohio, was chosen in his place. It was *voted*, That in case of the disability of the secretary, meetings be called by the chairman. The secretary was authorized to distribute the Year-Book of 1883. The secretary, registrar, and treasurer were made a committee to decide upon time and place of the next session of the Council. The treasurer made a statement of the finances. Dea. Charles Benedict, auditor, having deceased, Prof. David N. Camp, of New Britain, Conn., was chosen auditor in his place.

It was *voted*, That as the chief expenses of each year are incurred before adequate returns are received by the treasurer, therefore the treasurer be appointed to raise, by such means as he may devise, three thousand dollars, or such part thereof as may be practicable, before the meeting of the Council in 1883. It was also *voted*, That the treasurer act at his discretion in obtaining paying

advertisements to accompany the Year-Book of 1883. It was also *voted*, That we propose to the next Council to insert the following By-Law: "XII. A publishing committee of five persons, including the secretary, registrar, and treasurer, shall be appointed at every session, who shall contract for and distribute such publications as may be ordered by the Council." It was also voted to recommend that By-Law IX. be amended by omitting from the second sentence all before the words "every evening." The secretary was directed to invite delegates from the Congregational Union of England. Full arrangements were made for the session of 1883, including preacher, topics, and writers upon them, leaving time and place to a subcommittee, because of no invitation.

At a meeting held in Concord, N. H., Oct. 10, 1883, it was voted to recommend the following amendments to the By-Laws: —

[These amendments, as subsequently adopted by the Council, will be found in the Minutes.]

The committee authorized the registrar to prepare and report an order of business and programme for the current session, which he will submit herewith.

The committee upon invitation recommend that the next session of the Council be held in Chicago, in 1886.

A. C. BARSTOW,
for the Committee.

OUR CHURCHES AND MINISTERS.

REPORT OF THE SECRETARY OF THE NATIONAL COUNCIL, PRESENTED AT CONCORD, N. H., OCT. 12, 1883.

BY REV. A. H. QUINT, D. D.

So far as the required comparison of the numbers of churches and their membership is concerned, this report need not be long, and the data are at hand in the full and complete tables of the Year-Book.

THE CHURCHES.

The reports printed in January, 1880, give 3,674 churches; those in 1883, 3,936; a net increase of 262 churches in three years, or an average net annual gain of 87, while the net annual increase the preceding three years was but 66, a gratifying increase of the rate of gain. In this three years, however, the number of new churches organized was 429, while 167 were dropped as extinct. It might

be profitable to know the exact cause of the extinction of so many churches, but the means are not at hand, beyond the general knowledge of change of population. A few are in the older sections of the country. The new churches are almost all due to the help of the American Home Missionary Society added to local enterprise. Of the 139 new churches reported in 1882, 87 are west of the Mississippi.

The *membership* reported in the Year-Book of 1883 is 387,619, a net increase in three years of 5,079, a net annual increase of 1,693; which is, it is sad to say, the lowest net gain for *eighteen years*, and the lowest with two exceptions for *twenty-five years*.

The additions by profession average 12,360, being the lowest for sixteen years, and an average of little more than three to each church. Truly these results are far from satisfactory. May it not be possible for this Council to take such facts into solemn and prayerful consideration, and make its sessions so full of practical thought and power that the result shall be, under the blessing of God, a great increase of spiritual harvests in the years now at hand? If it be said that the latest reports thus given are old, it is to be replied that the reports of States just received — Maine, Massachusetts, Connecticut, New Jersey, Illinois, Michigan, Oregon — thus widely separated, do not aggregate any more plentiful harvests.

The numbers in *Sabbath schools* are 454,578, a net increase in three years of 17,073, a net annual increase of 5,691. Last year it was less than 4,000. This is not satisfactory. It indicates, as one fact, that the new and promising activity of our Sunday School and Publishing Society has commenced none too soon.

The *benevolent contributions*, however, make a net increase of nearly $300,000. The churches raise for charitable work or home support over $6,000,000 annually.

MINISTERIAL SUPPLY.

Considerable recent discussion as to the *ministerial supply, i. e.*, the number of ministers in our denominations as compared with the number of churches, warrants examination of the reports upon that vital point.

I. The *present number* as compared with the churches.

Churches, 3,936; ministers, 3,723 (which could be counted larger by including some not reported). Apparent deficiency, 213.

But this is not a sound basis for calculation. Yet, of these churches

Nominally vacant	1,023
Supplied by licentiates, etc	149
Actually vacant	874

Ministers without charge 1,198, as against 874 vacant churches. But from the ministers without charge, substract: —

Evangelists, seminaries, etc	159
With colleges and schools	113
In secular pursuits	28
Retired by age or infirmity	172
Total	472

which leaves apparently available 726, as against 874 churches.

But, of the churches, about 60 annually disappear. It is fair to say that at least five years' supply of mortality is always on hand, — churches losing all visible life. *Four* years' supply, and observation sustains the necessity, takes off 240 churches and reduces the needy churches to 634, with 726 ministers. That is, from two to three hundred churches will never have, or need, a minister.

As to the *locality* of ministers without charge, there seems to be no rule beyond what the reports plainly show, viz., that they group largely around centres of activity, such as cities, and around certain institutions. They are not disproportionally in the East. The reports show Massachusetts and Michigan or Missouri to be proportionally alike.

Let us compare numbers ten years apart, viz., in 1873 and 1883. What do ten years show?

	Churches.	Vacant.	Ministers W. C.
1873	3,263	776	949
1883	3,936	1,023	1,198
		+247	+249

That is, ministers without charge and churches pastorless increase almost exactly alike. But this may be varied a little: —

Absolutely vacant in 1873	642
" " 1883	874
	+232

which is substantially the same as above. Compare fifteen years: —

	Churches.	Vacant.	Ministers W. C.
1868	2,819	657	881
1883	3,939	1,023	1,198
		+366	+317

which shows an increase of vacant churches faster than increase of ministers without charge.

As to many ministers reckoned as without charge, those connected with colleges, schools and the like, cannot be called back. They are doing Christian work in the highest sense. They are laying the foundations of success in the churches. Nor can men engaged in the various missionary operations be taken away from that service. Theirs is pre-eminently Christian labor. The secretaries, the agents, the superintendents, cannot be spared from their fields. The churches work by them, and they must be kept where they are.

II. As to future supply. Whence is it to come?

We receive it (1) a little from foreign lands, (2) a little from other denominations, (3) mainly through the theological seminaries. Against this is lost (1) by want of success, (2) by losses to other denominations, (3) by disability and finally death.

The ten years' annual average of deaths in 66.5, the only graduating of seminaries, 88; a little excess, but by no means enough to supply the net gain in the number of churches.

We will look at the seminaries in detail, to see how many students were present in the years mentioned.

SEMINARIES.

Year.	Andover.	Bangor.	Chicago.	Hartford.	Oberlin.	Pacific.	Yale.
1873	74	26	55	28	47	5	94
1883	20	22	43	46	42	6	93
	—54	—4	—12	+18	—5	+1	—1

Total 1873 329
Total 1883 272

—57

Take a fifteen years' comparison.

1868	107	40	41	24	11	—	31
1883	20	22	43	46	42	6	93
	—87	—18	+2	+22	+31	+6	+62

Total, 1868 258
Total, 1883 272

+14

During the war and immediately after its close, the seminaries suffered. From 298 students in 1861, the number went down to 162 in 1865. Then came a reaction, and an increased life to the year 1873, when the number was 329. From that year a slow and steady decline set in again.

Hartford is the only seminary (save Pacific, which gained one) which has gained in ten years; 28 to 46.

Andover has suffered most; 74 to 20. But this year Andover, reorganized, should be gaining again. . . . Its lessened numbers are accounted for by temporary disorganization.

On the other hand, the junior classes entering in autumn, 1882, throughout the seminaries show a *decided gain* — 100 as against 84 seniors and 73 middlers. They show also a gain over juniors of preceding years. Only four years in the last twenty-six has a junior class equalled the present.

We may go farther and look at certain *colleges*, which have furnished supplies to the seminaries.

COLLEGES.

Year.	Amherst.	Beloit.	Bowdoin.	Dartmouth.	Harvard.
1873	32	20	1	11	6
1883	29	5	3	17	6
	—	—	—	—	—
	—3	—15	+2	+6	0

	Marietta.	Middlebury.	Oberlin.	Vt. Univ.	Williams.	Yale.
1873	1	5	35	3	9	28
1883	3	2	21	1	9	12
	—	—	—	—	—	—
	+2	—3	—14	—2	0	16

Dartmouth alone shows a noticeable advance.

III. Extra needs. As to foreign missions, it was lately stated that "three ordained missionaries to every half-million of people at principal stations" would require 300 more men. Is it an unreasonable demand for Christ? Three to half a million. But it means 300 more men! Where is any beginning towards this work? As to home missions, it has been said that "west of the Mississippi River, not including Alaska, townships six miles square are to be settled two thirds before the year 1900," and these two thirds will number 37,600, each of whom should have one minister. Our share and our duty would be, perhaps, a seventh. See the total, 37,600, and our seventh, 5,400. The work to which our brave Home Missionary Society must look is appalling. These needs would ask for over 300 more men in each of the seventeen years! Where are the men for a mere picket line?

SOME SUGGESTIONS.

1. There appears no great lack in numbers as yet, numerically speaking, for the service of the churches actually existing.

2. The diminution of students is slightly turning, as shown by the decidedly increasing numbers in the junior classes.

3. Our supply, also, comes somewhat from other sources, but is, perhaps, balanced by losses to other denominations.

4. Some marked difficulty exists in obtaining ministers for two classes of churches: (1) very large and strong, (2) small churches which can pay but a very meagre salary. The medium churches seem to have little trouble. I will not enumerate the able churches not supplied, but your own knowledge will recall names. To meet the want, strong churches must become less fastidious; and the very weak churches must exert themselves and must be liberally helped.

5. It is not necessary that there should be a surplus of ministers, so far as the supply of existing churches is concerned. Why should there be, for church committees to summon in review like out-of-place servants in an intelligence office? Enough is enough.

6. So far as the home churches are concerned, a great addition to the number of ministers is simply to displace, for the sake of novelty, good men now usefully at work.

7. Our system is a most *wasteful* system, in the lack of facilities for putting together the sufficient number of ministers and the sufficient number of churches. Ministerial bureaus are a step forward, but are not appreciated yet. The Methodist Church utilizes all its force. So does the Roman Catholic.

We cannot. We waste *a fourth* of our strength. In a merely economical view it is foolish. I remember hearing a West Point colonel admonish his rather venturous officers not to expose their men so much. "You must remember," said he, "that the men cost the government *a hundred dollars apiece*, and you must n't waste them!" Each *minister* has cost ten years of study and training; ten years, and much more, of experience. Don't waste them.

8. Our great need is for *advance work*. Pioneers, then to intrench. We have no surplus for such labor and its great success. No surplus for the white harvests of the world.

9. Men *cannot* go to the unevangelized places of pleasure. Somebody must send or back them. Shall a new graduate of Andover or Yale or Oberlin take a travelling-bag and start? Then the question turns from that of *men* to what will the churches do? The missionary societies must be sustained and invigorated.

10. We have been hampered by some theories of *polity*. For instance, that no man is ordained except to a *pastorate*, meaning

also a *legal* connection with some parish. But we are leaving this. The Home Missionary Society *was* on the basis of helping only men asked for by some *church;* (1) the church, (2) the minister, was the policy, which was exactly contrary to the *gospel method,* which is first the living preacher, second the church, thereby made up of converts. It was a church-aid society, not a missionary society. Fortunately a new departure prevails, and *men* are to go to preach the gospel.

11. The salary question does not, it seems to me, enter *much* into the thoughts of a young man in his consideration of his duty. Nor the question of *hardships.* Men of faith are attracted by hardships. Loyalty loves to make sacrifices. Yet a reasonable support *must* be provided, or men cannot work.

12. The question whether aid from education societies or churches is degrading, or brings in a poor class of ability, is raised. But why disparage it? The results have been good. Besides,

(1) There is no liberally educated man who does not owe one half of his education to *charity.* College tuition pays only half of the expense of educating. Charitable endowments do the remainder.

(2) Grant, Sherman, and Sheridan were charity scholars themselves! The government paid *all* the expenses of their education, board, clothes (even to so many pairs of white trousers every summer). The army officers were, and are, *paupers,* as much as ministers helped by the church for its work. Our educational helps must be maintained if ministers are to be had.

13. If there be a lack in numbers or in quality, the remedy will be, not in mere individual urgencies and coaxings, but in a powerful revival of religion, — meaning, thereby, deeper and mightier consecration of the *churches themselves* to Christ. Consecrated churches will make consecrated parents to give their sons, consecrated sons to listen, consecrated helps to educate, consecrated wealth to give, consecrated societies of missions to explore and send, and a land consecrated to God.

14. Yet it may seem wise for this Council to consider the human aspect of this subject of ministerial supply, and see what may be wisely done in its behalf by the ministers and churches.

REPORT OF THE PUBLISHING COMMITTEE.

The Publishing Committee appointed at the meeting of the National Council, held in St. Louis, in November, 1880, presents herewith its report for the three years since that date. The Minutes of that Council and three Year-Books have been issued, as required by vote of the Council, and a copy of each publication sent to every church and every minister on the rolls of the denomination, as found in the Year-Book. The number of copies issued has been as follows, viz.: Minutes, 8,000; Year-Book for 1881, 8,000; Year-Book for 1882, 8,000; Year-Book for 1883, 8,500. The date on which the several publications were issued has been as follows: Minutes, Jan. 31, 1881; Year-Book for 1881, April 17 1881; Year-Book for 1882, May 9, 1882; Year-Book for 1883, Jan. 16, 1883. The work of classifying and arranging the various statistics from the different State Minutes, preparing the same for the press and reading the proof, is entirely in the hands of the secretary, and involves such care and labor in its details as none can appreciate who have had no experience in editorial work of that character. It has been the wish and aim of the committee to issue the Year-Books as early in the new year as possible, but the secretary, notwithstanding his best efforts, has found a good deal of delay inevitable, as it has been impossible to obtain the Minutes from all the different States in season for that date. Especially in 1882 was there protracted delay in the issue of the Year-Book in consequence of various obstacles which were effectually guarded against the present year.

Both the Minutes and the Year-Books, with slight exceptions, have been sent out by mail, the entire postage on the former being $427.22, and on the latter eight cents to each book, making a total postage bill of $2,326.85 for the three years. The entire cost of the books themselves has been $9,111.00, which, adding the postage, and other items of expense in distribution, makes a total of $11,846.08. In order to reach the net cost the income from advertising must be deducted from this. The net receipts from this source for 1881, both from the Minutes and the Year-Book, were $1,146.17; from the Year-Book of 1882, $684.17; from the Year-Book of 1883, $828.72, making a total of $2,659.06. Mr. S. A. Choate, of Boston, has done most satisfactory service in the advertising department, and he states that one serious difficulty in

the way of increasing the income from this source is the delay beyond the New Year, which has seemed to be inevitable in the issues of the Year-Books.

The following tabular statement gives, in compact form, the cost of the four publications, date of issue, and other facts of interest:

	Date of Issue.	No. of Copies	Cost of Publication.	Cost of Distribution.	Total, including Postage.	Income from Advertising.
Minutes.	Jan. 31, 1881.	8,000	$1,706.23	$572.71	$2,278.94	Included in Year Book for 1881.
Year-Book for 1881.	Apr. 17, 1881.	8,000	2,592.01	656.76	3,248.77	$1,146,17
Year-Book for 1882.	May 9, 1882.	8,000	2,274.87	755.33	3,030.20	684.17
Year-Book for 1883.	Jan. 16, 1883.	8,500	2,537.89	750.28	3,288.17	828.72
	(Totals)	32,500	$9,111.00	$2,735.08	$11,846.08	$2,659.06

With the exception of certain copies of the Year-Books for 1883, all the publications have been sent out by mail from the office of the printers, Messrs. Alfred Mudge & Son, of Boston, and we have the best reason to believe that their part of the work, as well as the printing, has been done with promptness and efficiency; though it must be borne in mind that no edition of this size can be sent by mail without more or less slips between the office of publication and the home of the person entitled to receive it.

The Year-Books for 1883, in case of two States, were sent in bulk to the Statistical Secretaries, viz., to Rev. W. H. Moore, of Connecticut, and Rev. S. L. Gerould, of New Hampshire, who made the distribution for their respective States, and they both testify that the plan has worked well. In case of General Conferences or Associations elsewhere, which have officers equally competent and willing with these two brethren, we suggest that this plan of distribution be adopted in the future.

Your committee cannot consent to conclude this report without alluding again to a matter which received attention in the report of our predecessors three years since. The long period that transpires between the date to which the statistics are brought up in many of the larger States, and the date of issue for the Year-Book when these figures are made available for general study and use, has always evoked complaint and criticism.

Several of the States having the larger number of churches,

like Massachusetts, Connecticut, New Hampshire, and Vermont, making almost one third the entire number of churches on the list, bring their figures only up to Jan. 1, a date more than twelve months behind that when the Year-Book has been issued. The date of statistics for the different States ranges from Jan. 1 to Nov. 1. Michigan, Illinois, and Ohio, for example, bear the date April 1; Maine and Iowa, May 1; Wisconsin, July 1; New York, Kansas, and California, Sept. 1; Missouri and Nebraska, Oct. 1; Dakota and Colorado, Nov. 1. One has some curiosity to see what year statistics differing ten months in date, and sent out in the Year-Book for 1883, for example, are made to represent as a whole, whether 1882 or 1883; and the most that can be said for them seems to be that they are the figures in the Year-Book *issued in* 1883.

It may be that we, as Congregationalists, love so well to manage our own affairs in each State, independent of any suggestions from others and irrespective of co-operation with others, that we are indisposed to make any improvement in this matter of statistics. If such be the case, there need be no wonder that it has sometimes been denied that we are a denomination. Certainly it would be difficult to find any other ecclesiastical body in our country that seems to make such unsatisfactory work in the gathering of its statistics, as related to their date and promptness of publication. On the testimony of Rev. J. G. Walker, D. D., of Philadelphia, editor of the Baptist Year-Book, the figures given in that book are for the most part brought up to within about six months of the date of issue; and yet the number of churches reported is 26,931, nearly seven times as many as those of our own order, while at the same time the denomination itself in important respects comes nearer independency than does our own.

Rev. W. H. Roberts, D. D., permanent clerk of the Presbyterian General Assembly, states that the statistics of the Assembly are made up to the 1st of April of the year of publication, and that the usual date of publication, the past four years, has been Aug. 1.

It is at least conceivable, then, that we might make an improvement in the matter. One primary difficulty seems to be that a portion of our State bodies meets in the spring and others in the autumn. But this does not make it imperative that the date of the statistics should remain as at present. While this Council has no power of legislation, it has, nevertheless, the power to recommend,

and the churches of any State have the power to adopt its recommendations if they choose. Your committee, therefore, after giving the matter careful attention, ventures to submit the following recommendation to this Council, viz.: —

That all States, the date of whose statistics is now earlier than June 1, be recommended to bring them up to that date, and that the date in no State be placed later than Oct. 1.

To carry out this plan no change of the date of meeting would become necessary in case of any State body, as statistics for the year are by no means essential for presentation at such a meeting. A change of date in the figures from Jan. 1 even to *May* 1 would be a great gain, but if brought up to June the additions at the May communion would be included. It might be thought that July 1 would be a more natural date, but with the grand summer hegira that now takes place from cities and large towns there would be difficulty, it is feared, in completing the tables for printing during the three months following July 1.

Your committee also recommends that the Publishing Committee for the next three years be authorized to contract for the issue of four Year-Books, thus including the one for the year 1887.

As the matter now stands, with the Council meeting so late in the autumn, it is difficult, even under the most favorable circumstances, to issue the Year-Book on Jan. 1, as no preparation can be made till the new committee is chosen. The preliminary work of gathering and editing the statistics requires time. The early solicitation of advertisements, with the positive assurance that the publication will be in circulation Jan. 1, has great advantage in swelling the receipts from that source, and thus reducing the cost. No new committee of publication is likely to covet the work of arranging for the Year-Book immediately after entering into office, and, for the reasons mentioned, it seems to us that important advantages would be gained by the adoption of the above recommendation.

Your committee also makes one additional recommendation, viz.: —

That Section III. of the By-Laws (page 208 of the Minutes, 1880) be amended by the addition of the words "Statistical Secretaries of State and Territorial bodies shall also be entitled to seats in the Council without a vote."

The adoption of this amendment would promote wider interest in perfecting and unifying the statistics, and the opportunity for

consultation would facilitate any desirable improvements and the more prompt publication of the Year-Book.

The various statistical secretaries, in proportion to the number of our churches in the States which they represent, are men who do patient and laborious, but poorly paid work, for the interests of the denomination as a whole, and they well deserve this recognition of their services. As it now stands, they have no part in the proceedings of the meeting, and hence very few of them attend; but if they were recognized as members *ex-officiis*, it might be reasonably expected that many of them, at least, would always be present and render valuable assistance in the proceedings, thus adding an element that would tend to make the Council more truly than ever the representative body of the denomination.

C. A. RICHARDSON.
A. H. QUINT.
WILLIAM H. MOORE.
LAVALETTE PERRIN.
HENRY A. HAZEN.

REPORT OF TREASURER OF NATIONAL CONGREGATIONAL COUNCIL, 1880–1883.

I ACCEPTED the appointment to this office by the Council which met at St. Louis with great reluctance, knowing the difficulties which attend the administration of a treasury where there is no judicial power to enforce the action of the body served, and aware of the debt already incurred by the agents of the previous Council, largely in consequence of the failure of the churches to contribute their quotas toward its necessary expenses. But individuals present proposed to cancel the debt at once by subscriptions for that purpose, and it was believed that the churches would in time pay all past dues and meet cheerfully the apportionment voted by the Council for the next three years.

I have diligently and with no little patient effort sought to secure this result, and am happy to report progress toward ultimate success. All the bills against the Council have been paid promptly upon presentation, though the returns from the churches have left a constant burden upon the treasurer, averaging about thirty-five hundred dollars. There is, however, a growing disposition to pay the assessments voted by the Council, and to be more punctual in

the payments, and in some States special impediments in the way of this have been removed. Where the treasurer of the State body is authorized to collect this assessment with other expenses it greatly simplifies and expedites the work.

By the last Council it was *voted*, "That the treasurer be authorized to ask at his discretion offerings to the treasury for its present relief and future efficiency." With this as my authority I caused to be issued and sent by mail to every Congregational church in the country the Minutes of the Council, with brief notices of the meeting at St. Louis by members from different sections of the land, and a statement of the condition of the treasury and its pressing needs.

By personal appeals to individuals, in which I was greatly aided by the Hon. A. C. Barstow, of the Provisional Committee, I obtained from generous men and churches additions to the amount subscribed for the debt at St. Louis, till it reached the sum of $2,105. This amount, with what was paid by the churches of arrears, more than covered the debt of $2,782.88. As some of the subscribers for the debt requested that their gifts might be credited to their respective State bodies on the account of arrears, the indebtedness of such has been lessened in a few instances without their action.

The treasury is constantly, and at times seriously, embarrassed by the fact that the dues from some of the States are not paid till a full year, and sometimes even two years after the time when the bills they are designed to cover are due and must be met. The treasurer is thus compelled to borrow. Those who have confidence in the probity of the churches may be willing to loan money at reasonable rates without other security, but this is not true of the banks, or of all individuals, nor is this the proper way to administer the finances of a National Council.

The Provisional Committee, therefore, at their meeting in July, 1882, advised the raising of a fund of $3,000, to be known and used only as a security fund, the income available for current expenses. My appeals for contributions to this fund have as yet brought only a few promises and one payment. It may be well for this Council to express by vote its approval or disapproval of this measure.

While there can be no legal obligation imposed by the votes of this Council, we must admit a moral obligation on the part of all churches represented in it to abide by the decisions and co-operate

in the measures adopted by a clear majority of the votes here cast in accordance with the Constitution and rules of the body. This moral obligation should be felt by the pastors and the churches as the only substantial foundation upon which we can stand in co-operative efforts for maintaining and extending the principles and methods of our order. Unless we admit this as a seminal principle, our organization can have in it no power of development.

All that the Council has ever done, or can do toward replenishing its treasury, is to request the churches to contribute for this purpose a fair proportion according to their membership, or to ask churches and individuals to give for this object. If the assessments are fully and promptly paid by the churches there will be no lack of funds. If not, there is no remedy but an appeal to individuals who have perhaps already paid their assessment. I am happy to report an expressed desire on the part of the churches generally to do their part in good faith.

The assessment voted by the last Council will meet all the expenses if fully paid, and leave a small balance in the treasury. But this would not be true if the receipts for advertisements in the Minutes and the Year-Book were left out of the account. These receipts have been quite variable and uncertain, while reasonable objections are urged by some to the use of the Year-Book for this purpose. The agent who has secured most of these advertisements has had large experience in this kind of work, and reports special hindrances to future success.

In view of all the facts, it seems desirable that the assessments voted by this Council should be so increased as to cover the entire expenses from year to year. If the same course is pursued in printing and distributing the Minutes and Year-Book as was ordered by the Council of 1880, the average yearly expenses will be about $5,700; to meet which an assessment of one and a half cents per member is the least that would insure adequate returns. If the Council should vote an assessment of two cents per member for 1884, and one cent per member for 1885 and 1886, it would doubtless yield an adequate revenue.

I have paid out during my term of office as follows: —

DISBURSEMENTS.

For publishing and distributing 8,000 copies of the "Religious Herald"	$241 25
For publishing and distributing 8,000 copies of Minutes of 1880,	2,278 94

For publishing and distributing 8,000 copies of Year-Book of 1881	$3,248 77
For publishing and distributing 8,000 copies of Year-Book of 1882	3,030 20
For publishing and distributing 8,500 copies of Year-Book of 1883	3,288 17
For note and interest to H. M. Dexter	2,782 88
bills due and unpaid at the Council of 1880	34 00
interest on note of W. H. Moore	240 00
services and expenses of the Secretary	869 40
services and expenses of the Treasurer	681 53
expenses of the Registrar	126 95
services of H. A. Hazen on Vital Statistics	195 00
circulars, stationery, postage, express, etc.	14 83
	$17,031 92

I have received as follows: —

RECEIPTS.

On note to W. H. Moore	$2,000 00
subscriptions toward the debt	2,105 00
assessments from the churches	9,238 98
For advertisements	2,659 06
Year-Books sold	10 29
	$16,013 33

I hereby certify that I have examined the accounts of the Rev. Lavalette Perrin, D. D., as treasurer of the National Council, and have compared them with the vouchers therefor, and have found said accounts to be correct, and that the amount received by the treasurer is sixteen thousand and thirteen dollars and thirty-three cents ($16,013.33), and the amount paid out by him is seventeen thousand and thirty-one dollars and ninety-two cents ($17,031.92).

DAVID N. CAMP, *Auditor.*

HARTFORD, Sept. 18, 1883.

By the Council of 1880 I was instructed to report to this Council the names, donors, and the amount of their donations for the payment of the existing debt. I herewith give the names and sums in the order of payment: —

Douglas Putnam . .	$50 00	Wm. Upson	$50 00
C. G. Hammond . .	100 00	J. A. Reed	5 00
John Deere	100 00	W. Kincaid	1 00
George M. Woodruff .	50 00	Hampden Conference .	45 00
S. J. M. Merwin . .	50 00	E. Farnsworth . . .	100 00
Charles Benedict . .	100 00	Wm. Thompson . .	5 00
W H. Moore . . .	100 00	P. L. Moen	50 00
Lavalette Perrin . .	50 00	Wm. Hyde	50 00
George H. Jones . .	100 00	W. B. Washburn . .	50 00
A. S. Barnes . . .	25 00	I. E. Dwinell . . .	5 00
C. D. Talcott . . .	50 00	Mitteneague Church .	5 00
Worcester Conference	50 00	Suffolk No. Conference,	100 00
Benjamin Douglas . .	50 00	H. M. Dexter . . .	150 00
George L. Walker. .	100 00	A. S. Hatch	50 00
H. Conant	50 00	A. L. Chapin . . .	50 00
A. C. Barstow . . .	100 00	Church in Burlington,	3 00
Rowland Hazard . .	100 00	First Ch., Mansfield .	11 00
Norwich, Broadway Ch.	100 00		
R. C. Taft	50 00		$2,105 00

From	Rec'd by Treasurer.	Due still.
Alabama	$25 99	0
Arizona	53	0
Arkansas	1 20	0
California	115 63	$77 76
Colorado	30 01	0
Connecticut	1,662 00	0
Dakota	24 61	08
District of Columbia	22 84	0
Florida	2 30	0
Georgia	26 37	0
Illinois	507 44	171 31
Indiana	48 40	05
Indian Territory	2 29	0
Iowa	463 14	0
Kansas	160 00	131 10
Kentucky	65	17 49
Louisiana	58 80	6 88
Maine	488 47	316 20
Maryland	9 25	0
Massachusetts	2,046 39	674 61
Michigan	546 29	0
Minnesota	104 10	156 87

From	Rec'd by Treasurer.	Due Still.
Mississippi	0	$4 45
Missouri	$120 79	0
Nebraska	27 50	79 93
Nevada	60	85
New Hampshire	604 35	0
New Jersey	162 68	0
New Mexico	51	0
New York	533 03	1,105 35
North Carolina	4 50	17 54
Ohio	513 81	172 56
Oregon	13 20	13 29
Pennsylvania	20 65	198 68
Rhode Island	79 86	81 32
South Carolina	10 28	0
Tennessee	12 07	0
Texas	0	6 30
Utah	0	4 65
Vermont	521 28	326 39
Virginia	0	12 74
Washington Territory	8 90	5 76
West Virginia	2 30	94
Wisconsin	255 97	343 50
Wyoming	0	4 03
	$9,238 98	$3,930 63

Thus it appears that on the 18th of September, when the accounts of the Treasurer were audited, he had received from the churches, on assessments, $9,238.98, and at the same date there was due from them the sum of $3,930.63, which, if fully paid, would meet the indebtedness, which, at that time, was $3,018.59, and leave in the treasury the sum of $912.05. We may reasonably expect that a large proportion of these dues will be paid, as some have already been, and that the present Council will find it necessary to provide only for the expenses which it is pleased to authorize.

LAVALETTE PERRIN, *Treasurer.*

HARTFORD, Oct. 1, 1883.

REPORT OF THE COMMITTEE ON A SUITABLE MONUMENT IN LEYDEN TO JOHN ROBINSON.

SIX years ago this National Council appointed a committee to "take action looking toward the erection in some suitable place in

the city of Leyden, Holland, of a monument to the memory of John Robinson." That committee at first thought well of some endeavor to erect in the old Clock Square, in front of the house where that great and good man taught and died, and of the Cathedral of St. Pierre, under which he lies buried, a suitable statue, by a competent artist, in the necessary cost of which there were intimations that our English brethren of the same polity and descent might share. But as such a statue, from the necessity of the case, must be purely ideal, they abandoned that plan for something else; and, after meditating one or two designs for an obelisk in the same spot, various considerations prevailed to lead them to favor the simpler and safer course of affixing a monumental tablet, properly ornamented and inscribed, upon the interior wall of the cathedral, where they are assured it would be welcomed, valued, and sacredly guarded by the civic and ecclesiastical authorities. They were led to suppose that such a work might be creditably done at a total cost not to exceed fifteen hundred ($1,500) or two thousand ($2,000) dollars, and tacitly decided upon it as the best result of the movement, which they had fondly hoped might be completed before this fifth session of the Council. In the providence of God, however, the time has not yet seemed to come when either of the committee could give that energetic and somewhat continuous personal labor to the matter which is essential to its satisfactory performance, and the pious design remains unaccomplished.

Your committee can only add that two of their number, who have been more than once in Leyden already, and whose occasions may lead them again to that city, are not without the hope to be able to go thither together in the course of another year; and should the Council think it wise — overlooking their past inefficiency — to continue the commission, they, with such aid as their colleagues and others may kindly give, will do their endeavor that so creditable a desire on the part of the Congregational churches of the United State to mark the burial-place and honor the memory of their illustrious and amiable founder, may not remain forever unsatisfied.

For the committee,

HENRY M. DEXTER, *Chairman.*

GREYSTONES, NEW BEDFORD, MASS., Oct. 10, 1883.

REPORT OF COMMITTEE ON THE PASTORATE.

"Regarding the recognition of persons virtually pastors, though not installed by council."

The committee appointed in 1880 by this body to confer with the general State organizations as to the method by which both the communion of the churches and the recognition of persons virtually pastors, though not installed by council, may be secured, beg leave to report.

Whatever value we may attach to installation by council both as a means of fellowship and as a guard to purity, we must answer the question submitted to us on grounds of principle, and ascertain whether our principles may conserve the purity of church fellowship and at the same time recognize as pastors any ministers not installed by council.

Our fundamental standard is the Bible. But we find in it no evidence that those called therein pastors were installed by council. If they were, some intimation of the fact would most probably have been preserved.

The Cambridge Platform (1648) knows nothing of installation by council. On the contrary, it says: "The essence and substance of the out ward calling of an ordinary officer in the church doth not consist in his ordination, but in his voluntary and free election by the church, and in his accepting of that election; whereupon is founded that relation between pastor and flock, between such a minister and such a people. Ordination doth not constitute an officer nor give him the essentials of his office." (Ch. IX. 2.)

Since by the theory of the ministry, held by the framers of that Platform, no ordained man was a minister except while a pastor, we must understand ordination is this passage as including both ordination and installation.

By this passage "the essence and substance" of the pastorate, "the essentials of the office," are election and acceptance. Not one word is said there or elsewhere in the Platform of installing councils. They are even discarded by the provision that the elders of the local church, or, in case there were none, "some of the brethren orderly chosen by the church thereunto," should lay hands upon the pastor in ordination. Or, if the church which had no elders should desire, the Platform says: "We see not why imposition of hands may not be performed by the elders of other

churches." Thus doubtfully were elders of other churches to take part in ordination and installation, and then not as members of a council. (Ch. IX. 3, 4, 5.)

The Boston Platform (1865) recognizes the same elements as constituting the pastorate. "Officers chosen by the church are also to be ordained by it with prayer and, customarily, with laying on of hands." (p. 27.) It, like the Cambridge Platform, regards installation as incidental to the office, like the inauguration of a magistrate, "whose power in the commonwealth comes not from his inauguration but from his election."

But when the Boston Platform touches the recognition of a pastor — made such by election and acceptance by other churches — its voice is imperative. It says: "A due respect to the communion of the churches requires that no man assuming to be a pastor of a church shall be acknowledged as such by other churches, unless at or after his entrance on the duties of the office, he has been publicly recognized by receiving the right hand of fellowship from neighboring churches through a council convened for that purpose. The welfare of the churches, in their intimate communion with each other, requires this safeguard." (51, 52.)

The reason here assigned for making an installing council essential to the acknowledgment of a pastor, as pastor of a church, is the need of such a safeguard to the welfare of the churches in their intimate communion with one another. Yet why did that communion demand this safeguard in 1865, when no such protection was required in 1648? Surely, no revolution had taken place in the principles of our polity to cause the change. The stress laid upon installing councils by the Boston Platform arose, we believe, not from our principles, but from circumstances. The churches in early New England relied for purity, not on councils of any kind, but chiefly on the sword of the State. Among other things, "heresy, venting corrupt and pernicious opinions that destroy the foundations," "separation from the communion of other churches," "walking in any corrupt way," were to be "restrained and punished by civil authority." "In such case the magistrate is to put forth his coercive power, as the matter shall require." (Camb. Plat. XVII. 8, 9.) Here was a ready safeguard often brought into exercise, more potent and trusted than councils.

But the church slowly became separated from the State, and councils were relied on for protection. Hence an incident of the pastorate became essential to purity; and what was performed at

first by the local church without a council became so fundamental to fellowship that it must not only be performed by a church, but performed by advice of council, or else its chosen pastor could not be acknowledged as pastor. This change grew out of circumstances, and is not a development of principle. Hence, in spite of repeated and strenuous efforts to keep installation in this abnormal position, it is slowly falling into disuse. The per cent of churches with pastors in 1858 was 40.91; in 1883, 23.55; a loss of 17.36 per cent. During the same time, the per cent of churches with "acting pastors" has increased from 25.57 to 45.89, — a gain of 20.32 per cent. Even in New England a similar change has taken place. In 1858 the per cent of churches with pastors was 55.82; in 1883, only 41.12, — a decrease of 14.80; while the "acting pastors" increased, in the same time, from 24.96 to 37.95, — a gain of 12.99. Thus in the matter of the pastorate the churches are returning to the position of the New Testament and the Cambridge Platform, namely, that election and acceptance constitute the essentials of the office of pastor.

There has been an increase in the number of our churches since 1858 of 1,621; but a decrease in the number of those having pastors since 1858 of 20. There has thus been an absolute decadence of installation in the last quarter of a century. The absolute decrease has been small, but the relative decrease has been great, until at the present time not one quarter of our churches have installed pastors. It should seem, therefore, both unwise and uncongregational for this small fraction to insist on a distinction which the majority ignore.

The legal element in installation has, in the judgment of your committee, been one cause of the decadence in installation to which we refer. That legal element requires a dismissing council in case a pastor leaves his church, which gives the power to a pastor to prolong his pastorate over an unwilling people, and requires too often a dismissing council to enact a farce, — to advise to be done, what has already been done. This element, it is believed, has made many churches afraid of an installed pastorate. To remove this objection councils of recognition should be had instead of councils of installation, as is already the case in one State. Such councils of recognition should examine the candidate and advise respecting his fitness for the pastorate, as in councils of installation; but when the pastorate is to be terminated "for any cause except death, the pastor and church, or either of them in case the other refuses,

may call a council of neighboring churches to inquire into and advise upon all ecclesiastical matters specified in the letters missive concerning it; but it shall be regarded as entirely orderly for the church and pastor to dissolve the pastoral relation between them without the calling of a council."

This removes the legal element but retains the ecclesiastical, with which alone the churches in council have proper concern.

But, in the neglect of both installation and recognition, what safeguard to purity in the intimate communion of the churches can our principles furnish? In clearing itself from an unhappy reliance on the sword of the magistrate, and then from reliance on installation, which our churches are rejecting, is not our polity without protection to purity? We think not. In ridding itself of the abnormal, it is at the same time clothing itself with the normal safeguard, — a protection complete, consistent, effective, the logical outgrowth of our principles, and hence permanent. That safeguard is the holding of ministerial standing in associations or conferences of churches. All our churches in the United States are associated together in these bodies. West of the Hudson the great majority of these associations of churches give also ministers membership in them, — not as delegates of churches in connection, but as members, made such by vote on the presentation of credentials, dismissed by vote with credentials, or tried and expelled for cause. This makes the associations accountable for them as ministers, and they amenable to the associations as ministers. This is in accord with the action of this Council, in 1880. With only one dissenting vote our churches then declared: "That the body of churches in any locality have the inalienable right of extending ministerial fellowship to, or withholding fellowship from, any person within their bounds, no matter what his relations may be in church membership or ecclesiastical affiliations, the proceedings to be commenced by any church, and to be conducted with due regard to equity." (Minutes, 17.) Since councils so generally ignore vicinage in their membership, and since associations of churches include all the churches in any locality, this action of our last Council, whatever its intent, is better carried out through district associations of churches than through councils selected, it may be from ascertained bias, and gathered from Massachusetts to Kansas. The surest way for the churches "in any locality" to preserve and exercise their "inalienable right," is in and through their stated associations, and not through councils; for a council foreign to the locality may be called to impose an unfit or expelled minister upon them.

This ministerial standing in associations of churches, when guarded by right of appeal to a mutual or *ex parte* council, furnishes a needed and better safeguard to purity than installing councils.

In view of these principles and facts, it does not seem to your committee either wise or expedient to continue longer the distinction between "pastors" and "acting pastors," *i. e.*, pastors installed and pastors uninstalled. The distinction does not rest on principle, but arose from a stress of circumstances. Hence the term "invidious," which has sometimes been applied to it, is not wholly amiss.

We yield to none in defending the independence and liberty of our churches. But fellowship is reciprocal. The church that calls a pastor in its liberty of choice owes it to fellowship that its pastor hold good and regular standing in some association able to certify to that standing for the Year-Book. The call and its acceptance constitute the essentials of his pastorate; but his standing in our ministry and recognition in our statistics, and list of Congregational ministers, according to the past votes of this Council, should be made dependent on his connection with some ecclesiastical or ministerial body "which shall be able to certify to his regular standing in the ministry." We are not, in that case, made responsible for every pastor a church may have, if we drop the distinction already mentioned; but only for those in connection through ministerial standing in some association. Hence a church may have a pastor by call and acceptance who is a Presbyterian, or a Methodist, or who is wholly unconnected, and he can be so designated in our Minutes, and our denomination be relieved of responsibility for him. And if a church in connection shall persist in keeping such a pastor, if he be unworthy, it can be dealt with under the laws of fellowship, and, if found incorrigible, that church can be, and should be, dropped from our roll as walking disorderly.

Our Baptist brethren, without installing and dismissing councils, such as we have, keep their churches and ministry pure in the way we have indicated. Their pastors are constituted such by call and acceptance; they hold their standing like churches in associations of churches, and said associations for cause drop or expel both ministers and churches. And yet the Baptist churches, in their assertion and exercise of independence under Christ, are the peers of our own. In the exclusion of churches and ministers for cause, they exercise no authority over them; they simply exercise the common right of self-protection against the unworthy.

We believe the pastorate is of divine appointment, and conducive to the highest welfare of both churches and ministers. Churches ought to be urged to call men by formal vote to be their pastors, instead of hiring them, and to induct them into office by a council of recognition or installation, or by some formal service, by which they shall be inaugurated. But the value of the pastorate does not lie in such incidentals, but in the permanent relation of pastor and people, — not in councils as safeguards, but in a connection which yields the best fruits, in Christian nurture and enlargement. To the degree in which attention is turned away from the mutual benefit of the pastorate to the parties immediately concerned, to any incidental benefit, to that degree do we disparage the pastorate. For the churches come to regard the incidental as the chief claim. The inauguration is magnified, the office is minimized; whereas the pastoral office, effected by call and acceptance, should be magnified as divine, and, therefore, always to be desired. Having security in church associations which may express the unity of the kingdom of God, we may drop a doubtful distinction with great profit. Therefore,

Resolved, That, in the judgment of this body, the term "acting pastor," and its abbreviation, "a. p.," ought to be dropped from our nomenclature and statistics; that all ministers in regular connection with some association or conference of our churches, or ministers who have accepted calls to the pastorate given by formal vote of our churches, be enrolled as pastors; and that all others be enrolled with their appropriate designations.

CHRISTIAN GIVING, OR THE CONSECRATED USE OF MONEY.

A Paper read before the Council by Hon. James M. W. Hall, of Cambridge, Mass.

The philosopy of Christian charity is a Christian heart. Without this all Christian service must, after its novelty has worn away, become perfunctory. With this, the whole circle of duty is made attractive and inspiring; and in this clearer atmosphere

> "E'en servile labors shine,
> Hallowed is toil, if this the cause,
> The meanest work divine."

But why distinguish between Christian giving and other charity? If it is to promote some good cause or alleviate some form of suffer-

ing, is it not all Christian charity? Is not the money of one man which goes to build a hospital or support a mission as acceptable and profitable as that of any other man? If it is money we seek, what matters it where it is secured if only from honest sources with proper motives, even though not Christian?

It may be asked if there are not numerous examples of warm-hearted men who bestow liberally of their goods to feed the poor, and minister to the sick and suffering, and yet make no pretension to being actuated by Christian motives, and are we to criticise their gifts or question the usefulness of them? By no means. That man has never yet lived, who, having done a noble, unselfish act, failed of his reward. But if to the generous act can be added a consecrated purpose, you have lifted the deed out of all selfish surroundings which might lead men to glorify the giver rather than the "Father which is in heaven." To part with our means to assist others is giving. To do it with a consecrated purpose is Christian giving.

There are three general features of this subject which I will ask you to look at with me, and which can be amplified to any extent you may choose; the spirit, the methods, and the results of Christian giving.

And first, the spirit of Christian giving.

Let us bear in mind one point through all this discussion, that a permanent spirit of charity is the only safe principle on which our charitable enterprises can be conducted and maintained. If the American Board or Home Missionary Society placed their reliance for contributions on the enthusiasm which could be created at their crowded annual conventions, we might well question the wisdom of their appropriations. A river fed by innumerable brooks, whose sources are the living springs far from human sight among the hills, is much less likely to become dry and is a more reliable means of life and fertility than those streams whose impetuous torrents are dependent on some generous summer cloud. "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, it shall be in him a well of water springing up into everlasting life."

And one thought should be emphasized here, that the contributions for the next fifty years or more — perhaps until the millennium — should be relied on to come, not so much from wealthy men or from large legacies, as from Christian men and women, whose hearts the Lord has touched with the spirit of sacrifice, and with whom

the question, what does the kingdom of Christ need? becomes paramount to the question, what do I desire for my own personal comfort and taste? Self-denial, not hardship, is involved in the right answer to the question.

I know of no more apt illustration of the spirit of Christian service than in the beautiful story of Jacob and Rachel, "and Jacob served seven years for Rachel: and they seemed but a few days, for the love he had to her." And until we have felt the controlling influence and power of the love of Christ, we cannot, as we give the cup of cold water, even though we do it in His name, use His words, "Not as the world giveth give I unto you."

It is important at the outset that we recognize this principle, for because of the lack of it arise most of the perplexities in those forms of charity which relate to what we usually call our benevolent work.

It is this which really marks the difference between the charities of the world and of the Christian. For so far as forms and methods of work are concerned, it is often difficult to detect any difference.

The rich man of his abundance may cast into the same treasury and at the same altar and for the same purpose as she who, with little to give of what the world measures charity by, yet has filled the ages with the fragrance of her spirit. The jingle of those golden coins as they fell from opulent hands into the treasure box has long since ceased and their glitter has become tarnished. But the melody of those two mites, as they dropped from hands that found labor light because of love for her Lord, shall linger, and, gilded with the pure gold of a Christian spirit, shall be a perpetual inspiration to the church of Christ until the Master cometh to number up His jewels and reckon with His servants.

Let us look at this spirit of Christian giving in the light of contrast.

The argument which business men frequently have to encounter is, that as civilization advances and nations are brought more into commercial relations with each other, the great charities of the world follow in its track; that civilization softens men's dispositions and leads them to think more kindly of each other; and from pleasant commercial relations and humane feelings come humane acts; and that independent of the Christian religion, the great needs of humanity would be met; that schools and hospitals and orphan asylums and kindred institutions are not the outgrowth

of Christianity so much as of civilization; and that as a school-house and hospital are better than a book or a creed, so much is civilization and commerce better than the church and the preacher; and that the general tendency of modern events and the results of modern civilization are toward making men better and alleviating human suffering and woe.

For the sake of recognizing much that has been accomplished by what is familiarly called "modern civilization," let us acknowledge all this. But let it be with a few questions which certainly are fair and should be answered.

The commercial civilization of England was ingrafted upon the idolatry and barbarism of India and China. Civilized England could not figure enough revenue from cotton and rice, and so insisted on the cultivation of the poppy in its Indian possessions, and the introduction and sale of opium among the Chinese. A Chinise youth who was receiving his education in this country and who stood among the first in his class at Yale College became a devout believer in Christ. He said to a friend of mine, "There are two strong desires I have. One, to return home and teach my benighted countrymen of Jesus Christ as a Saviour, and the other is to receive a military training at West Point that I may go home and fight the English for introducing opium among our nation and forcing it upon them." Now if English civilization introduced and fostered that which destroyed men's reasons and undermined their constitutions and so prepared the way for a generation of weak and sickly children, certainly a few hospitals and insane asylums and perhaps some refuge for orphans might follow as matters of *necessity* rather than of civilization and its supposed child philanthropy.

Some very interesting articles have recently appeared in the *Congregationalist* on the various local London charities; and the writer very properly calls attention to the fact that but for government protection and encouragement of the breweries a large part of the wretchedness which makes these charities a necessity would cease to exist. You may hold up to the gaze of mankind for their admiration the great charitable institutions established and maintained by civilized England throughout her possessions and call them the results of modern civilization. But side by side with them you must take the poppy and the brewery, and what will you do with them?

Now what is the contrast? The missionary has gone to India

and China, not for purposes of gain or personal comfort. All these thoughts are buried. He establishes the school, the hospital (often he is the physician to the body as well as the soul); he teaches men the causes of evil as well as the remedies; he shows to them that the best social and civil order and government prevail where the teachings of Christ are the foundation; he points them to the joys and hopes and inheritances of the Christian life; and with the Bible in one hand and the cup of cold water in the other, he illustrates the brotherhood of faith and works.

Now here are two products or representatives of different civilizations, alike in some respects, at variance in others. Which will commend itself to the sober judgment of mankind as likely to elevate and purify and fraternize the human family? Where is the difference? The difference is in the *spirit*. One is the spirit of the world — selfish. The other the spirit of Christ — unselfish. One establishes the hospital and asylum of necessity; the other, as a matter of principle, seeks to destroy the deadly miasma which makes the hospital and asylum necessary. One is commercial civilization; the other is Christian civilization.

Or, take another illustration nearer home. The boasted civilization of our own land, where so much has been done to elevate the down-trodden, to relieve human suffering and organize systematic charities. How about treaty obligations with the red men violated to suit the cupidity or rapacity of over-eager settlers or unprincipled marauders? How about ninety millions of gallons of whiskey stored in this country, waiting with skeleton fingers to seize thousands of our youth and drag them to death; or to be sent under government protection or connivance to desolate Alaskan homes? Who encouraged the manufacture? Who holds the spoils? Let an overburdened treasury, with its two hundred millions of dollars of this highly civilized nation, give answer.

To be sure, the schools and hospitals and orphan and insane and inebriate asylums are models of architecture and scientific skill in arrangement and sanitary effect and of good management. But perhaps after putting the ballot into the hands of a race of emancipated slaves; after making our body politic so flexible that hardly has the ignorant foreigner landed on our shores before the ballot, like a show-bill, is pushed into his hand, and the dearest right of freedmen made a thing of dollars and cents; after encouraging pauperism and vice in all their forms by the revenue from distilled liquors; after making marriage merely a civil contract by easy

divorce laws; perhaps after all these incidentals of our boasted civilization, a few schools and asylums might be suggested by dictates of common prudence and safety and that first law of nature, self-preservation, without any particular evidence of philanthropy or charity.

What is the contrast? The Christian churches send out their representatives all over this land. They are the friends of all good and humane enterprises, the deadly foes of all evil associations and corrupting influences. The golden rule is their motto; the "last and great commandment" their creed. Which is likely to prove the conserving force, the agents of your Home Missionary Society and American Missionary Association and Sunday School Society and similar organizations, or the representatives of commerce and trade and politics? The spirit of Christian civilization is a spirit of self-sacrifice; and commercial civilization is a stranger to this spirit. "Brethren, believe not every spirit, but try the spirits whether they be of God."

If civilization puts temptations in the way so that a man becomes impotent, the least it can do is to help him to some pool of Bethesda, and if the Christ meets him in his helpless condition and asks, "Wilt thou be made whole? go and sin no more," we may conclude that the charity which strikes at the causes of evil is quite as deserving of our support as that which assists in relieving what it has been the means of producing.

When civilization shows to the world that before commercial relations are introduced in its onward march it sends first its pioneers to teach Christian principles of doing business and of living, it will be time to consider whether other missionaries are needed in its track. When it establishes the school and asylum before it has reckoned among its legitimate offspring the illiterate and helpless, then we may believe that the work of home and foreign missionaries need not make such demands on our treasuries; but not until then.

A witty Frenchman has said, "When my friends are one eyed I look at their profile." Has not our modern civilization been too often studied and judged by its profile? Would it not be a better plan to look at it squarely in the face and we may discover one eye lacking, and that the "eye single to God's glory."

We naturally pass from the spirit of Christian giving, to methods of Christian giving, which is our second point.

It may be said that if there is the right spirit there will be likely

to be right methods. But this is a mistake; for one may have a very warm Christian heart, but very poor judgment and very little system.

There is a good lesson on this point in the apostolic times, when the disciples found it necessary to have some assistance in the daily ministrations to the poor; and seven men were chosen, men who were, we read, to be "of honest report, full of the Holy Ghost *and wisdom*." I fear we are apt sometimes to overlook this last and important qualification in our charitable work. Intelligent giving is one of the essentials of Christian giving. We should not only give with a proper spirit, cheerfully and prayerfully, but we should have a definite object in view to which we shall give with an intelligent opinion of what the case is and what good our contributions are likely to produce. As a modern writer has truly said, "To give away money without considering how far the recipient has a right to it, or will benefit by it, is no more an act of benevolence than is throwing down a handful of coppers to be scrambled for in the streets." Indiscriminate, impulsive, unintelligent charity is like a bow drawn at a venture. It may kill an Ahab, but it never slays a Goliath. A few smooth stones from a familiar brook, sent by a practised hand and a clear eye toward a definite and well-understood object, will give confidence to the armies of Israel, and shall be seen to be the Lord's work.

In this matter of methods, system is absolutely necessary. Indeed, the two words may, perhaps, be regarded as synonymous.

I know of no reason why systematic business principles should not prevail in all our charitable undertakings. To make this plain, let us come at once to practical suggestions.

One important requisite is that there should be thorough system in all our household expenses. At the beginning of each year take a book and write down the various items of expense, — clothing, contributions, groceries and provisions, doctors' bills and medicine, pew rent, servants, interest, and taxes, rent, fuel, and sundries. Now to each item apportion a certain amount proportioned to your income, and see to it that contributions have their full share. Then when you subdivide your contributions allow a certain amount for the various prominent Christian enterprises that annually are presented, and reserve a sum for emergencies in charitable work that are sure to arise. For if we appropriate a definite amount each year for charities, and among specified objects apportion *all* at the outset, we are unprepared to do anything for those exigencies

which have as proper a claim as the regularly recognized objects of benevolence. Unless this is done, your giving may become too mechanical, for it would lack healthy flexibility.

You may say this system can be carried out where one has a regular and sure income, but how is it to be arranged where one's income is to a certain extent dependent on the annual profits of business, and is not assured until the year's accounts are balanced? Well, brethren, you and I who are in active business are moderately sure of enough to clothe and feed and provide a home for those dependent on us, and the Lord's cause should be quite as sure of being cared for as our domestic affairs, and ought not on any account to be omitted from our plans. "God will provide a lamb" for the sacrifice. And if at the end of the year we find our profits larger than anticipated, let a thank-offering be made to any or all the grand objects of charity sustained by our denomination.

And if we find we are losing money some years, let the same rule be ours as was that of good Deacon Safford, of sainted memory. One year he was with many others losing money because of a financial panic, and when the cause of foreign missions was presented at his church he put down $500.00 as his contribution for that year. Some of the brethren, surprised by the magnitude of the gift, asked him if he was not giving too much. "Oh, no," he replied, "if my money is going, the Lord shall have His share before it all goes." With all our methods and rules we can safely adopt the one the good woman had for making rhubarb pies. She put in all the sugar the rule required, and then shut her eyes and put in a handful more.

From a general family system we turn to individual system among the children. If "charity begins at home," then home should be the nursery of the best methods of giving. Here, for instance, is a family where the children's ages range from three years to fifteen years. How shall they be taught systematic Christian giving? Several ways may be suggested.

Never encourage children to give what costs them nothing. It is very easy to hand a child ten or twenty-five cents to put in the contribution box; and this may be the best plan during the very early years, so that before the child can understand clearly the act the habit may be formed. But it is unwise to teach children to be generous with others' money. Generosity and unselfishness are

two different principles. A thing that costs us nothing is not so valuable to give to another as that which means sacrifice or labor.

How easy to teach the children that they can perform some act of self-denial, or do some extra work for which a pecuniary consideration shall be allowed, which is to be devoted by them to charity. Some article of dress or food, which they like or desire very much, let them agree to do without for a while; only be careful that it is something that doing without will involve real self-denial. The parent must sometimes decide this, else the result may be similar to the case of the little boy who, with his father and mother and two sisters, attended a lecture on charity, and the speaker asked the children to think, on their return home, of what they were willing to do without for one month, that they might give to the good cause. As the family sat at the tea-table, the mother, anxious to apply the request, asked the girls what they were willing to give up, and both of them agreed to leave off the use of butter for one month. Then the little boy was asked what he was willing to do without, but he could not decide. The next morning at breakfast, the father, thinking he could more easily get some answer, asked the boy if he had made up his mind. After considerable urging, he finally said, "Well, I guess I 'll give up salt mackerel; we don't have it very often, and I don't like it, any way."

It is not difficult to impress the idea of sacrifice or self-denial upon the minds of children. Let some house work outside the usual duty be assigned to each of the girls, something that will not occupy many minutes each day, and yet will be felt to be extra work for a special purpose. To the boys may be appointed some extra service which shall not encroach on needed play, and yet shall be of such a nature and at such times as will impress the fact that it is special service for a special object. It is not necessary to specify here what this work shall be. Any parent will call to mind many ways in which service can be thus rendered, which shall be alike helpful, healthy, and sacred. And children of a very early age can be taught in this line. It is but a few days since I asked a dear little one, while speaking of this subject, what she could do for Jesus, and she said, "I will pick up the pins on the floor."

Here you have the motive constantly in mind and good healthy methods. The child is being educated in the principles of Christian giving, and being useful too. To give one's money is good; to give one's personal service is better.

Then as the children earn their pennies let them be put in a sep-

arate place away from the pocket-book, so that the temptation to spend for candy or other luxuries, often unnecessary, may not be constantly about them, and whenever the contribution box is passed, have each child who attends church with their offering in hand ready to put in the box. Thus accustom them to the *habit* of giving, and so from their earliest years giving shall be as much a sacred part of the service as prayer. This is sacrifice, making time and money sacred in their uses.

Then again the system of weekly offerings is an excellent auxiliary to this education of children in works of Christian charity. Let the weekly offering be made a part of every service.

Another method of prime importance is for pastors and teachers of Sunday-school classes to instruct those under their care in the various branches of Christian mission work, both at home and abroad. Let pastors have monthly or quarterly meetings where some city, home, or foreign missionary shall be present and familiarize the children's minds with the work in which they were or are engaged. Or if this cannot be arranged, let pastors include this in their own plan for work and instruction. Let the Sunday-school teacher take her class occasionally to the centre of some local charity, — the orphans' home, the poorhouse children, the children's hospital, or other branches of benevolent organized work ; or to some sick or poor family. I would prefer this to be usually the work of the teacher rather than that of the parent. The friction of different minds from different households will, I believe, prove a better stimulus and the benefit be wider than where all are from one household. Educate the children while young to deeds of mercy and thoughts of charity, and when they are old they will not depart from them.

I believe we make a great mistake when we permit any good object of charity to be organized outside the church. Should not the church, the organized body of believers, be the normal source of beneficence, and this, too, as a part of our worship and devotions? and was not this one of the main designs in establishing the church, — to create a spirit of practical, systematic benevolence, which should become universal in its application?

The preaching should be plain and fearless on this point. Our brethren in the ministry neglect an important duty if they fail to impress the fact that giving is a part of Christian worship and often the test of discipleship.

We should realize, too, that methods, like machinery in a mill,

must be modified as the age advances in thought and invention, and should be adjusted so as to produce the best results with the least waste. It is a well-known fact among manufacturers that the success of most of the large mills in this country is dependent to a large extent on the constant introduction of new and improved machinery, and also in utilizing waste material. The odds and ends are often the profit of an establishment; and new methods or processes of manufacture frequently explain why one mill shows a profit where others show a loss in manufacturing the same article.

There is no better lesson on proper methods in Christian giving than that taught by our Saviour in His miracle of feeding five thousand with five loaves and two fishes. He commands His disciples to "make all sit down by companies upon the green grass," "and they sat down in ranks by hundreds and by fifties," and then our Saviour looked up to heaven and blessed and brake the loaves.

Let us be sure we have adopted proper methods in our work before we ask a blessing on it. And then follows that crowning lesson of the miracle, "gather up the fragments that remain, that nothing be lost." How many fragments of time, how many fragments of money, how many fragments of thought, are wasted which could be used to great profit for the Redeemer's cause if gathered up! "Gather up the fragments."

Let us briefly consider our third point: the results of Christian giving. What results should we expect from a right spirit permeating systematic and intelligent methods? It may be said results are not ours, but God's. Ours is to sow beside all waters. But we often lose sight of the fact that encouragement in Christian service is largely dependent on the prospect of results not long delayed. We have not only the privilege, but it is our duty, to study and anticipate results. The very constitution of our minds demands this. It has been said that the difference between a Boston and a New York merchant is that the former will invest money where he can see six per cent for his son, while the latter invests it where he can see six per cent for his grandson. Both rules are good ones in Christian giving and should be adopted.

And let one point be clearly noted. The value or wisdom of any investment is to be determined by the results through a series of years, and not by those of one year or season only. Your merchant builds a large and expensive mill, furnished with the latest and most approved machinery. He buys for a stock

of cotton or wool, and at the end of one year, or even five perhaps, he finds very little profitable result on his ledger. The mill has paid expenses and possibly left a little surplus. But does the sagacious merchant say, "It is a failure," because the mill has earned no dividends as yet? He knows that the character of his goods is better known and the mill is gaining a reputation which as yet may have added but little to the ledger balance of profit account, but which soon shall reward patient and skilful management and faithful manufacture. We demand for Christian mission work at home and abroad, and for the various organizations for Christian benevolence, the same standard of judgment, and yet how seldom such is applied.

A few years since a prominent San Francisco merchant said to me, as we were walking through the Chinese quarter of that city, "How foolish it is to spend so many thousands of dollars sending missionaries to China to convert the Chinese, and yet so few converts have thus far been made, when they could come here and buy them for one hundred dollars each to embrace Christianity." "Let us not be weary in well-doing, for in *due* season we shall reap."

We live in an age whose years are heavy with the promise of abundant results. Never before were delays so dangerous to our Christian work. The vast tide of immigration pouring in upon us and assimilating with our body politic demands, for Christ's sake, the immediate attention of the Christian church. Let the children of these new citizens be neglected for the next five years, let no Sabbath school or church work be commenced among them, and you have lost a generation for Christ. We cannot afford to store our seed in our granaries, when the very air we breathe is filled with the promise of abundant harvest. Lose one season's sowing and you not only lose a harvest but the reproducing power which that harvest would bring. Indeed, so fertile is the soil that hardly can we distinguish between the sowing and reaping time, so closely does one follow the other.

Our various home societies for Christian work never had more urgent or promising demands made on them. Never was the foreign-mission field so "white for harvest" as at the present time. From our own land, from Japan and China, and the distant isles of the Pacific, one voice fills our ears, "Come, for all things are ready." The anxiety of our faithful and able secretaries to-day is not because of lack of results, but because the work is so full of

immediate and prospective results that they can hardly decide which part of the field must be left uncared for.

The magnificent achievements of modern science startle us not more with what has been realized than with what they promise shall yet be, and in full faith of larger accomplishments nations as well as individuals pour out their treasures.

The movements in the commercial and scientific world are on a scale so broad and comprehensive that no barrier seems insurmountable, and the only limitations are those of human endurance.

The great benevolent enterprises of the church should be adjusted to meet this rapid development, and should have as hearty and generous support.

The telegraph and telephone have annihilated time and distance, and seem impatient of the restraints of one small planet. No longer do conquering armies and northern hordes of barbarians sweep down the valleys and river-beds in their bloody march. The great and peaceful movements of the world are rather along parallels of latitude than lines of longitude,— toward the setting rather than the rising sun. One great barrier in promoting commercial relations and fraternal feeling among nations has been that mountains and deserts and oceans have separated them; for one has truly said, —

> "Mountains interposed
> Make enemies of nations, which had else
> Like kindred drops been mingled into one."

But now mid-ocean feels the throb of the electric current that unites the Old with the New World. Mountains are tunnelled and their secret chambers made a highway for the nations. Ocean channels stretch their watery pathway across the desert and the commerce of the world passes over it; a continent is spanned with the steel rail and electric wire. We say the Atlantic cable was a crowning piece of modern science; the Mt. Cenis tunnel a monument of genius; the Suez canal a triumph of engineering skill; the Pacific Railroad a marvel of commercial enterprise and sagacity; that these things came, as commerce demanded quicker communication with its different centres, and so the needs of trade were the energetic mother of these sturdy and promising sons. Let us withhold nothing from those whose genius and enterprise and daring carried on these magnificent works. But as we gaze in wonder at all these achievements, shall our vision

and thought narrow the significance to commercial uses only? Shall we not rather lift up our eyes and recognize in them their grander prophetic meaning, "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed"?

THE RELATION OF CHILDREN TO THE CHURCH.

BY REV. GEORGE B. SPALDING, D. D., OF MANCHESTER, N. H.

That day has gone forever by when one need feel at all hesitant about bringing before an assembly of however grave and philosophical a character the subject of the children.

Scientific conventions, in which are gathered men of profound research and learning, and of most comprehensive spirit as respects the future well-being of human society, are more and more turning their eyes towards the cradle of infancy as holding, in itself the solution of the problems that most preplex us.

The church of God, a hundred years ago, as by a new revelation from Heaven, came into some understanding of this subject, and the modern system of Sunday-school instruction is the splendid result.

To-day the church is feeling a new sense of the momentous nature of this question. The ever-lessening number coming into her membership from those of mature age is forcing the church to a wiser consideration of this matter of childhood religion, as holding in it the whole question of not only the growth and prosperity, but the very existence of the church of Christ on the earth.

Thus the ever-wakeful providence of God, by our very fears for the future welfare of the church, is turning our attention into this largest and most hopeful field of childhood for those enlistments which shall not only keep the church roll filled, but which shall mightily increase it. If God is diminishing our recruits from those in mature life, and from those brought in from what we call revivals, is it not that in our very despair we shall turn our energies to the saving of the young. And will not this pressure of necessity, which God seems to be placing upon us, issue in new methods of church work, and in larger and more scriptural ideas of the religious capacities of children, and of their place in the church?

It is given to no one man, or to no one period, to exhaust the interpretation and application of any truth. It was a great thing that English Christians in their reading of the Master's words should have seen that little children were included in the scope of His great commission. It is hardly to be wondered at that they failed to view it in all its implications. They straightway set themselves to the work of the religious instruction of youth. They failed to see how these instructed youths stood related to the church. They failed in their method and hopes to bring these Sunday-school children into any warm, vital connection with the church as the body of Christ.

John Wesley, in a dimly prophetic way, swept the margin of this great Christly idea, when, just ninety-nine years ago, he recorded in his journal these words: "I find Sunday schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for the churches?" It remains for this period to catch in noonday clearness that vague vision of the great Methodist, to make the Sunday school the church nursery, and to make children at their earliest conceptions of Christian truth, and their first consciousness of Christ's grace, members of His church. But before we can take this step with the ever-onward movement of God's providence, we must enlarge, or perhaps greatly modify, our ideas of the nature and mission of the Christian church.

If we regard the church as a sacred repository, into which are to be gathered only the selectest virtues and graces of a redeemed humanity; if we say the church is "the home of God's saints," meaning to include in it only those who have become strong by God's discipline, learned in His wisdom, sanctified by His grace, who are secure against temptation, with no liability to any great lapse into sin, altogether rooted, and grown up into Christ, — if this is our idea of the church, it is at once apparent that it sustains no very vital relation to children. There is no place in this divinely beautiful museum for the exhibition of their crude knowledge, undisciplined virtues, and feeble, immature characters. In whatever way the church may undertake to touch these children, it cannot be otherwise than at arm's length, striving to shape them into spiritual grace by distant and secondary methods, drawing them to her bosom, not until they have been nourished at some less tender source, taking them to herself only when they shall

have become strong and fair enough to add lustre to her own shining beauty.

We may take another view of the church in addition to, or altogether separate from the last. We may regard the church as a vast organization, equipped with a splendid leadership and soldiery, and most wise and elaborate methods of warfare. Its mission is to do good, to go out into the world and conquer it for Christ. It institutes and plies, with energy and skill, its various instrumentalities, — its young men's associations, its praying and singing bands, its Bible classes, its Sunday schools, its foreign and home missionary societies; these and many other great enterprises which so largely distinguish the Christian church of to-day. The church as some view it is thus fulfilling its mission. It is going forth like an army, bearing aloft its banners, shouting for Christ, fighting and dying for Him.

Of course with such an idea of the church as this, and *none other*, or with this the supreme one, it has no place in its marching, fighting ranks for children. In council their wisdom would be foolishness. Along the dusty, sun-beaten way their strength would fail. In the smoke and rush of the battle their timid hearts would quake with fear. Not until their muscles have become hardened, their brains steadied, their hearts courageous, may they take their places among the wise counsellors, the great generals, the veteran soldiers who make up the "Church Militant" on earth.

Now, whatever phases of the truth there may be in these representations of the church of Christ, they are only portions of the truth, — they are only fractions, small fractions too, of the grand whole. When held to exclusively or mainly, they are worse than falsities. There is no such dangerous thing in this world as a half-truth. It is the truth in the error that gives to the error its handle and edge.

My appeal for the true and complete idea of the church of God here on earth is to the Bible, and very largely to the words of our Saviour. Let me preface this appeal by a single observation in respect to those terms in which the apostles, in their epistles, so frequently addressed the members of Christian churches. In many instances the apostles styled those to whom they wrote "saints"; most often the words are "called to be saints." Not that these men and women, members of these different churches, had really come into the fulness of their sainthood, or that they were actually holy in character. In the epistle to the church at Corinth the

Apostle Paul speaks of its members as "called to be saints," as "temples of the Holy Ghost," and yet, in the same epistle, he describes them as "carnal and walking as men." As we read further on we find that these early Christians had, as yet, developed but a little of the distinguishing grace of the new religion. As another has said of them, "They carried into the church the savor of their old life, for the wine-skin will long retain the flavor with which it has once been imbued." We find from these epistles that gross immorality still existed, and was even considered a thing to boast of. We find their old philosophy still coloring their Christianity. They held to some false notions; they denied some most essential doctrines; they turned the observance of the Lord's Supper into a scene of selfishness and even riotous excess. And yet these are addressed as "saints." Let us underatand this matter. Let us cast aside all unreal, roseate notions of the early church. The apostle addressed these members of the church in reference to what they ought to be, in reference to what they should ever be striving to become, in reference to what he had faith that they would yet attain. The truth is, the Christian church was based upon the idea that men, women, and children were at a very low spiritual state, and that its office and functions were to so deal with these feeble, ignorant, sinful ones, so sheltering them, so nourishing them, so bearing with them, so rebuking and encouraging them, that in the church and through the church they would be steadily advanced into something nobler and better, until they would be made meet for the perfect, the ideal church, even the heavenly.

I am anxious not to be misunderstood. I would not, for what the world holds, lower one whit the lofty standard of holiness in the churches. I would insist, with an undiminished emphasis, upon the necessity of every church member striving with an unrelaxable prayer and effort to rid himself of all sin, to become even like Christ himself. That is the distant goal, that is the shining prize. And yet it is not to be lost sight of that the Apostle Paul, and the other great workers in the early Christian church, looked upon men just as they were, beheld in them the feeble, struggling germs of grace, saw in them the beginning of goodness, and by virtue of what they saw, or, perhaps not clearly seeing, sometimes hoped for, opened wide the portals of Christ's church that it might receive these into itself,— that the feeble faith might be strengthened, that the slow life might be quickened, that the spark in the smoking flax might

be fanned into a flame. And all this was in perfect consonance with what the Master had said and done before them. Their every idea had received its mould from His own shaping hand.

For I call you to notice the first text in the New Testament, in which is given to those who associated themselves with Christ their distinctive name. "He went up into a mountain, and when He was set, His disciples came unto Him." These followers of His are called "disciples," — "His disciples." It was only a few days before this that He had met, for the first time, John and Andrew, and, more recently, Peter, and more recently still, the others, to draw them into companionship with Himself. And these He called at once His disciples. They were not called by any of those appellations by which His followers are known to-day; *i. e.*, "professors," "churchmen," "believers," "saints," or even "Christians." They were called in the first mention of them, "disciples." There is something in this very noteworthy; but there is something even more significant.

In turning over the pages of these gospels, in which Christ is ever speaking to and of these followers of His, they are called "disciples" no less than two hundred and thirty-eight times. Once the Master called them "friends"; another time He called them "witnesses." With these exceptions, He always called them "disciples." Turning to the other books of the New Testament, we find that they are called there, most often, by the name "disciples." Now who can deny that there is utmost meaning in this uniform use of the word? There must be something in the very word itself which presents the Christian life and the Christian church to us in some most distinct and important way. It opens to us a new and wealthy region of truth, which is not as familiar as it should be to our ordinary religious thought. The word is *disciple;* that is, a pupil, a scholar, — in plainest English, a learner. To be a Christian is simply this: to be a learner of Christ.

The time allotted me will not permit me to enlarge this idea as I would like, to guard it as it ought to be guarded from any and all possible misconceptions of it. I will only say, lest you may think that I am too greatly simplifying, and, perhaps, belittling the idea of the Christian character and life, that much — that everything of a Christian nature — is involved in this word *learner*. There is implicit faith in the teacher. I cannot put myself to school to any teacher, and hold myself open to any instruction from him, without having a personal faith in his wisdom, in his sincerity, in himself.

There is also, in respect to Christ, submission of will and mind to Him, a large receptiveness to all the contents of His teachings, to the truth of His divinity, to the truth of His Saviourship, His atonement, His sacrifice, His promise and power to help and save. There is the learner's temper and disposition in respect to all Christ's words and acts, though there may not be at the first — though there need not be, and, indeed, cannot be at the first — a great understanding of the contents of His teaching. Now I hesitate not to say that any one, old or young, learned or ignorant, any one who, by GOD'S grace, has come into such a teachable temper as this, is in the beginning of Christian character, and being in the beginning, he already is a Christain.

Thus it was when Christ was here among men. He was a teacher, — the divine teacher. He was acknowledged to be such by Nathaniel, and by many others who enrolled themselves under him as learners. James and John, Peter and Andrew, all the others thus began their new life under Christ. They all became what we call Christians, by calling Christ "Master," "Teacher," and themselves, scholars, learners. With this truth, then, before us so plainly and abundantly taught us in Scripture, we have the full and true idea of the Christian church, its nature and mission. It is not like some World's Fair or Exposition in which are gathered only the choicest specimens. The church is not a museum for holy characters, perfected graces, largest attainments in spiritual knowledge, though these may be found there. Neither is it a vast organization of fully equipped Christian forces, like a marching, fighting army, where clear brains plan, and strong men shout and strike and die. The Christian church in its divinest meaning is a SCHOOL for the training of its members in Christ's grace and knowledge, Himself, through the ordinances and ministries of the church, and more than all else, through the illuminations of his ever-present spirit, Himself the teacher, and the members, all of them, his disciples. And in this school are all grades of learning all kinds of culture, all kinds of crudities, all kinds of ignorances, all degrees of DISCIPLESHIP.

Do you tell me that there was some other place appointed by Christ, *outside* the church, where this discipleship was carried on, where these learners were gathered, and that when such discipline had wrought its work in the ripe knowledge of these learners, that then they were brought into the church, initiated into its holy mysteries, privileged with its sacred ordinances? Let me point you

to that passage where the story of the origin of the Christian church is told us, where for the first time the great sacrament of the Christian church was observed; our Saviour Himself instituting it. Who were there? You say, "All the twelve." But were they there simply because they were grown-up, full-bearded men? Were they there at that first Supper because they had become wise men, holy men, confirmed in faith, advanced in doctrine, secured in character? Were they there because they were "apostles," and had become largely sanctified by grace? You know the story. You know what happened just then, and what happened within the next two days; what wicked, weak men these showed themselves to be. But it is not this that I have most in mind. I read this of what was said and done in preparation for this feast. "The Master said, Go ye into the city, and there shall meet you a young man bearing a pitcher of water. Follow him, and whereso-ever he shall go, say ye to the good man of the feast, the Master saith, where is the guest chamber, where I shall eat the passover with my disciples?" Disciples! Disciples still, within that early church, even at that first sacramental table, Christ himself so ordering it. These men were simply there because they were disciples. They were taken into Christ's school, even the church, because they were learners, imperfect ones at that, mere primaries. One may be a scholar, however far advanced he may be in his studies or however brief may have been his tuition. The German student just finishing the great university curriculum, and the boy swinging his feet as he sits on the lowest bench, puzzled with the mystery of his A, B, C, are both learners, are both disciples. The only question to he raised in respect to each is, "Is he learning? is he learning?" It is even so in the school of Christ. He, the Teacher, stands by the open door of His church and to all the world, — to the gray-haired man, to him in middle life, to the little child, — He says, "Take my yoke upon you, *learn* of me," and to any of this passing throng who stops at the sweet cadence of that voice, looks up at the Teacher, and would learn of Him, His hand is extended to draw him in. And still we hesitate, still caught by prejudices and the power of tradition, or our utter want of faith. We hesitate at the thought of these first beginners, these very little disciples. But again Christ speaks. The cadence of His love has deepened into a tone of rebuke, as he says, "Suffer the little children to come unto me. Forbid them not, for of such is the kingdom of heaven"; and surely, if of that kingdom above, why not

of His kingdom below, even His church here to train them for His church there?

"O ye of little faith." Let me recall my own childhood, over which the atmosphere of religion breathed. I remember those earliest years, what faith I had, what love for Christ, what yearnings, large, infinite yearnings after a perfect living. I have had no deeper penitence since; no greater pleadings for forgiveness; no more heartfelt desires for goodness. And when I told my mother of it, of my strong hope that I was beginning to be a Christian, — I, a boy six or seven years old, — when I told her this, I recall the reproval which mantled even her tearful eyes, as she told me of my presumption, of my ignorance. I have no rebuke for that mother, for whose love I so much hunger, for whose smile I look to greet me above. But I rebuke the false ideas of the Christian life, which kept her from taking me into her arms, and folding me to her heart, to breathe over me her gratitude to God and her benediction of encouragement. I rebuke the false theory in the church which kept it from opening to receive me, a lamb, into its sheltering fold. From what wanderings I might have been restrained, from what bitter tears of regret, which still flow, I might have been saved!

You have, then, the idea of the Christian church, in that in its primal and fullest meaning it is the school of Christ; and you have also my idea of its relation to the children. The children have their place in the church, even as early as they are old enough to learn of Christ; to really possess the true spirit of a Christian learner, with grace enough developed in them, so that they "discern" not with their heads, but their yearning hearts, "the Lord's body." What we so greatly miss, it seems to me, is the fact that the whole force and largeness of the maturest Christian grace, that all the series of growths and fruits which belong to Christian life, all are found in the first beginnings. Everything is there in the germ. The oak, that stretches itself in the sunshine until it covers a whole meadow with its luxurious freshness, had once its entire being in a minute leafage, so small that even the eye can scarcely hold it in its vision. It is an oak, even when it begins to uncoil itself. Then, if ever, it needs the shelter of the shell. Then, as never again, its tiny blade must be folded in the all-nourishing bosom of the earth. So with the faint beginnings of prayer, of penitence, of strange, divine drawings toward Christ, in a child's heart; all that follows is there, the full man's strength, the angel's grandeur, the seraph's song, the measure of the stature of the Son of God Himself.

And it is there, at the cradle of all this supernal holiness, that the shelter and warmth of the church should be found. No matter how faint be the beginning, so grace be begun; no matter how slow be the progress, so that some progress be made. That is enough for the church to water with her tears and warm with her heart. Your child is sick unto death, the breath just flutters in its breast, the physician knows that it is a desperate case; but as the slow hours go on, there are, here and there, favorable symptoms. "Yes," he says, "the breathing deepens, the pulse has gained some strength, the eye is gathering more light, the remedy is working!" "God be praised!" you exclaim. "Better! better!" that is the word that keeps chiming in your heart, all day, all night. "Better! better!" it goes ringing like a silver bell from street to street, through all the anxious neighborhood. I doubt not that it is so with the angels in heaven, gazing down upon this one, struggling under habits of sin, for which we despise him. I doubt not that it is so with the children's angels, who stand ever before the Father's face, as they look down upon many and many a child, struggling, in the sweet force of its new-born grace, to get the mastery over some childish infirmity. The angels see it all, this trying, trying, trying to be better in so many souls, and from one to the other, like a rhythm of music, goes the word, "Better! better!" Is the church on earth to have no share in this watching, no note in this rejoicing?

Ah, brethren, ministers of the church, members of the church of Christ, you may say, "What responsibilities, what burdens, what ceaseless care and prayer and watching will such an introduction of these young, feeble, wayward disciples of Christ into our churches impose upon us! Into what anxieties, patiences, hopes, disciplines, labors infinite we must come! What necessities for the wisdoms, the activities, the brooding loves of the entire church of God would be pressed upon us, upon each of us, were such babes in Christ to be laid in our arms!"

But I say that, for want of such a united putting forth of all the energies, the solicitude, the tender sympathies, the fostering ministries of the entire church in behalf of even such feeble ones, the church in so large a part of its membership is itself feeble and almost dead. And besides all this, above all this, I hear the clear, sweet voice of the Saviour urging us, by all our love for Him, and our love for these He loves, I hear His command, "Feed my sheep?"—yes, but in even tenderer tones, saying, "Feed my lambs."

STATEMENT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Rev. E. B. Webb, D.D., substitutes in place of his address, of which no notes or report were made, the following : —

The record of the past three years is one to inspire new hope and more earnest endeavor for the future. First of all it becomes us to recognize with devout gratitude the signal blessing of the Holy Spirit upon our efforts, in a widespread general interest indicative of a healthful Christian life through the entire field, and in special manifestations of His power in Japan, South Africa, and in the Turkish Empire. If peculiar difficulties have beset the work, peculiar blessings have been granted, till the general result is, perhaps, more encouraging than at any former period since the great awakening in the Sandwich Islands.

In accordance with the arrangement recommended by the Board at its annual meeting in Portland, the Dakota Mission, with its twenty-four missionaries and assistant missionaries, and a field embracing nine churches with six hundred and twenty members, four high schools, and seven other schools with three hundred and twenty pupils, was formally transferred to the American Missionary Association at the close of 1882.

During the past three years one hundred and one missionaries and assistant missionaries have been appointed, of whom twenty-six were ordained. During the same period eighteen have died, and forty-four have been released for other causes, mainly on account of impaired health, so that the net increase of missionary force for the three years has been but fifteen.

The present field of the American Board includes twenty-one missions, the statistics of which are exceedingly instructive, illustrating both the breadth and variety of our work. This work embraces direct evangelistic effort through missionaries and native helpers ; an immense educational trust extending from the primary school to the college and theological seminary ; Sunday-school instruction ; the preparation, publication, and circulation in different languages of books, tracts, and newspapers ; assistance in the erection of buildings for churches and schools ; grants in aid to feeble churches and to native home-missionary societies ; the humane service of missionary physicians, sometimes, in the care of large

dispensaries and hospitals; also charitable ministry, continuous and varied, to the sick, the poor, and the oppressed. All these departments upon the foreign field are economically managed under the one efficient and experienced administration of the American Board. During the past three years new missions have been commenced, in West Central Africa at Bailunda, in Southeast Africa at Inhambane, looking toward Umzila's country, in Shanse in Northwest China, in North Mexico at Chihuahua, and in South China at Hong Kong.

Our present force, now occupying eight hundred and four stations and out-stations, numbers one hundred and forty-six ordained missionaries, of whom five are physicians, nine physicians not ordained, two of them women, and two hundred and fifty other assistant missionaries, making a total from this country of four hundred and five. Our native force is more than four and a half times this number, a total of one thousand eight hundred and twenty-four, of whom five hundred and twelve are native pastors and preachers.

Our native churches, 275 in number, not including those of the Hawaiian Islands, enroll 19,354 members, of which number 5,500 were received during the past three years, on confession of their faith in Christ. These 19,400 members of native churches, giving round numbers, are distributed as follows: Papal lands, 400; Africa, 600; China, 1,000; Japan, 1,100; Micronesia, 3,500; India and Ceylon, 5,400; Turkey, 7,400. The Hawaiian Islands would add several thousand more.

Our training and theological schools, including station classes, fifty-seven in number, are giving instruction to 2,066 young men, many of them fitting for the Christian ministry.

Our girls' schools, of the higher order, thirty-nine in number, enroll 1,549 pupils, many of them fitting to be teachers, many of them to be Christian wives and mothers, constituting the educational power of Christian homes for the next generation.

Our common schools, eight hundred and thirty-five in number, enroll over 31,000 pupils, making a total of 35,700 under Christian instruction, an increase of over 8,000 during the past three years. These 35,700 persons under instruction, giving round numbers, are distributed as follows: China, 400; Japan, 300; Papal lands, 300; Africa, 1,600; Micronesia, 2,000; Turkey, 14,600; India and Ceylon, 16,500. These figures do not include the additional thousands of the Hawaiian Islands.

Regular donations from the churches, which during the past three years, including what was received through the woman's boards, have averaged about $360,000, need to be doubled in order to meet the demands of our growing work. With the exception of new missions, to which what remains of the Otis bequest has been set apart and appropriated by the Board, the entire work, including all evangelistic and educational advance, must be sustained by the current annual receipts. The need of greatly enlarged donations from churches and individuals must be apparent to every one. Our main instrumental reliance for awakening and deepening missionary interest is upon pastors, sustained by their churches.

The call for new missionaries to sustain the work on the present scale of operations is urgent, especially in the Madura, Eastern Turkey, and Umzila Missions; while unlimited opportunities for enlargement in China, Japan, and Africa require a great increase of men and means. Several stations in Turkey, as Nicomedia, Broosa, Smyrna, Sivas, Bitlis, and Van, each formerly in charge of two or three missionaries, are now left each to the care of but one man. In the city of Constantinople and outlying districts but two missionaries are devoted to proper evangelistic work: one for Armenians and one for Greeks. This reduction has been partly of necessity and partly also in the hope of throwing a larger share of responsibility upon the native agency. In Spain and Austria the missionary force is reduced to the lowest point, one man in Austria and two in Spain, only one of these two being now in the field. From all quarters, and especially from India, China, and Japan, the cry is for men of the largest gifts and the best culture, endowed with power and grace from on high. "If you cannot send us good, strong men, do not send us any." This is the common refrain in almost every letter pleading for help and re-enforcement. And next to this comes the call for larger means to raise the standard and increase the facilities of our training institutions, that men and women may go out from them ready to meet and cope, not only with the errors and superstitions of false religions, but with all the vagaries of modern doubt and the materialism of modern science, now sown broadcast by the press, often in advance of missionary instruction. Larger sums, too, are needed to put the graduates of these institutions into the field as evangelists, and assist them till they may gather congregations and churches able to assume their

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support. The work of grace is limited only by our lack of faith and consecration.

The past year has been noteworthy for three Missionary Conferences in which the Missions of the Board have taken part: one at Calcutta, attended by delegates from nearly all the missionary societies laboring in India; one at Osaka, in Japan, attended by representatives of the various societies laboring in that empire; and the third at Constantinople. The results reported at these conferences were such as to inspire harmony and good feeling among all, and to send every man back to his field with new hope and courage, and with a stronger conviction of the reality and power of distinctively spiritual agencies and of the presence and blessing of the Master on work in his name.

The Conference at Constantinople (at which were present delegates from all the stations of the four missions of the Board within the Turkish Empire, as well as a deputation from the Prudential Committee) was somewhat more special in its character than the others referred to, but one which it is believed will not be less fruitful in good results. For the past twelve years, efforts had been made to prepare the evangelical Armenian communities to assume the support of their own institutions, and to take up and carry forward the work begun by American Christians. The conduct of all ecclesiastical affairs had long since passed over to the native churches; the Bible had been translated into the spoken languages of the people; a religious and educational literature begun; and institutions organized for the higher education of youth of both sexes, while the lives and character of believers had illustrated the power and purity of the gospel at most of the great centres of influence. In the mean time other races, and other portions of the world long shrouded in the darkness of heathenism, had become accessible to Christian efforts, and were presenting the strongest possible claims upon the Christian heart. Hence a proper mission policy has seemed to require us to educate the native communities in the duty of self-support for the prosecution of the work of evangelization by their own efforts, in order to leave us free to turn our attention to other less favored lands. This policy has been urged from time to time in letters to the missions as well as to the Armenian churches, and in a carefully prepared paper known as the Memorandum, issued in the spring of 1881, and published in the Annual Report of 1882. But efforts in this direction have been hindered, at one

time by the disastrous war with Russia, at another by famine over broad sections of the country, by the great and increasing poverty of the people under the exactions of the government, by the general prostration of business, and by the widespread feeling of hopelessness in the present condition of affairs.

For several years it has been the desire of the missionaries, repeated in formal requests from time to time, that a deputation from the Prudential Committee should visit Turkey for a full and free conference on questions at issue. Such a conference was held in May last at Constantinople. Its object was to become better acquainted with the actual condition of the mission work in the entire Turkish field, to understand more fully the relative claims of different portions, and to devise the best methods to be pursued with the means at command for the furtherance of the work. It was the purpose of the deputation, and of the missionaries in the Conference, to attend to their own proper work without reference to the duties assigned to the deputation sent out by the Special Committee, appointed at the last annual meeting, in behalf of the Board. The latter, however, by attendance on the Conference and by interviews with the missionaries from all parts of the empire, had the fullest opportunity of obtaining such information as would be helpful to them in the investigations they were to make.

It may well be questioned whether any conference has ever been held on mission ground of greater interest to the cause of missions, or one more thoroughly prepared for by prayer, at home and abroad, for the guidance and blessing of the Holy Spirit. It was the burden resting on many hearts for weeks and months. The week before the Conference convened, every evening was spent in prayer by the missionaries at Constantinople and one or more members of the deputation, the number of persons in attendance steadily increasing by the arrival of missionaries from the interior. The one thought finding expression in every petition, and voicing the sentiment of every heart from first to last, was, "Not my way, but Thy way." The change from the depressed, anxious, doubtful feeling at first, to one of calm hope, and then of confident, joyous expectation and assurance of the Divine blessing, was remarkable. Men and women had come together, of strong convictions, of decided opinions, with plans to urge and measures to be adopted, on which all hope of success depended, and the Spirit of the Lord

came upon them and filled all hearts with tender love and sympathy one with another and with the Master, till no one had any plan but the Lord's plan, and we waited patiently on Him. The experiences of those days will be a memory of a lifetime, and was to all concerned the assurance of the Divine blessing, whatever might be the present outlook, or the success of this or that particular measure. The deputation of the Prudential Committee and the missionaries came into sympathy, one with another, in their peculiar trials and burdens; and, as a result of careful consideration, resolutions of the greatest moment for the future conduct of the work were adopted, in almost every instance, with entire unanimity. It was made evident that the peculiar circumstances of the people must delay for some time longer their independence of foreign aid; and that while the churches are encouraged to generous and self-sacrificing efforts, and everything is done to secure the heartiest and kindest co-operation between missionaries and the evangelical communities, large grants in-aid must still be given to strengthen the work now begun, and to secure and maintain such institutions for higher Christian education as may provide thoroughly competent men and women for the future prosecution of the work by native agencies.

The reports from all portions of the field were far more encouraging than was anticipated, of a steady growth in the churches, as shown by the addition of 400 members on profession of faith, without including the additions in the early part of the present year; of a marked advance in educational enterprises; of great activity and success in woman's work; and of revivals such as have never been known before in the history of the Turkish missions. The story of these revivals at Adana, Tarsus, Hadjin, Kessab, Broosa, and Samokov, and of the unusual interest at other points, as Erzroom, Harpoot, Malatia, Choonkoosh, Trebizond, Ordo, Marsovan, and Sivas, is already familiar to the readers of the *Missionary Herald* and *Life and Light*, and need not be repeated here.

As it has been publicly stated, of late, that there has been a great decline in the Turkish missions of the American Board as compared with the situation twenty-five or thirty years ago, the following statistics, taken from the Annual Reports of the Board for 1853 and 1883, may be of interest and help to throw some light on the subject: The number of churches in 1853 was 15; members, 351.

In 1883, 103 churches; members, 7,395. In 1853 there were no pastors of churches reported: now 61, besides as many licensed preachers in the Western Turkey mission alone as there were thirty years ago in the entire mission fields of the Board, the Sandwich Islands excepted. In 1853 there was one seminary for young men at Constantinople, with 50 students, and two girls' schools, one at Constantinople and one at Aintab, with 47 pupils in the two; now there are 32 high schools and colleges for young men, with 865 pupils, and 20 girls' boarding schools with 777 pupils; an aggregate of 1,642 young men and young women enjoying the advantages of higher education as compared with the 97 thirty years ago. To this may be added about 200 students in Robert College, which is properly an outgrowth of missionary enterprise. As respects the growth of churches and educational institutions, and all forms of woman's work, the ratio of increase has been greater during the last five years than ever before, and more thousands of dollars are contributed by the native churches to various objects of Christian benevolence now than there were hundreds thirty years ago. If such a decline continues thirty years more, and at the same rate, it certainly will be time for us to retire from the field.

The record of the Maratha, Madura, and Ceylon Missions may be summed up in three words — healthful, vigorous growth. The accessions to the churches during the past year on profession of faith number 413; the high schools for young men had an attendance of 793, and for young women of 458, making a total of 1,251, a gain of nearly 100 over the preceding year.

The sixteen pastors in the Maratha Mission are supported wholly by native funds through an association of churches. It is estimated that the native contributions for the year 1882 represented for each communicant in the churches fourteen days' labor of a common workman. The self-denial and devotion of such a people, considering their lack of any proper means of livelihood, and the fact that the whole region has been devastated by locusts the past year, show the value they put upon the Christian faith they have received. A good example of tithing salaries is set by all who are employed by the mission.

The Theological Seminary at Ahmednagar is well established, in charge of a board of trustees consisting of six missionaries and four natives, and a faculty of four professors, three Americans and

one native. The mission high schools for both sexes at Ahmednagar and Bombay are at last provided with suitable buildings and prepared for efficient work. The women are reached in their homes as never before by Bible-women, whose Christian example is having its effect upon those among whom they labor. "How glorious is the work of laboring for Christ! Hearts and homes are open everywhere!" is the testimony of one of these Bible-women, and proves her fitness for the work. It is worthy of notice that, while this mission has but one more ordained missionary than it had in 1873, the number of native helpers has increased from forty-one to eighty-five, and the church membership from 629 to 1,422.

In the Madura Mission signs of progress in all directions are unmistakable. In ten years the Christian community has increased from 8,606 to 14,515; church members from 1,547 to 2,886. A like advance is noticed in the schools of different grades, in the number of native preachers, and in Christian benevolence. Particular attention has of late been given to Bible study in the churches with the happiest results. There are no stereotyped methods of work in this mission, but all means that promise success are resorted to, — street preaching, daily prayer-and-praise meetings, Sabbath schools, lectures and sermons illustrated by the sciopticon, medical work, and zenana-visiting by Bible-women, who already reach 60,000 persons in 700 different villages. Here, as elsewhere, the children of the schools form the most hopeful class of hearers, and schools are often the forerunners of churches. The school register of Pasumalai Seminary contains the names of more than 200 pupils in the four departments: (1) The high school; (2) The teacher's course; (3) The college class; (4) The theological class. Within four years, more than a dozen young men, Christian graduates of the school, have been admitted to Madras University, all but one of whom are now either students or mission laborers. The Girls' Boarding-School at Madura has also a prosperous year. The twelve station boarding-schools are hardly less valued by the mission, in which three fourths of the boys, and nearly all of the girls, are converted during their school life. From these schools come the native helpers who are to spread broadcast the rudiments of knowledge and civilization among their own people.

The year past has witnessed the erection of twenty-six new buildings in this mission, chiefly small churches and school-houses.

As helping to a better development of Christian work, and in co-operation with missionaries, should be mentioned Young Men's Christian Associations at several of the stations; local home-missionary societies; a general union, composed of missionaries, native pastors, and delegates, who have a general oversight of the churches; a native evangelical society, that devotes itself to aiding the churches in the support of their pastors; and a widows' aid society, an unpretentious yet useful organization. In a word, the record of this mission may well be satisfactory to its friends.

A similar statement comes from Ceylon. All but three of the churches in that field are self-supporting. The report of benevolent work at Batticotta, for example, is suggestive. Seventy-one per cent of the salaries paid for the support of three pastors, one preacher, seven catechists, one colportor, and two Bible-women, comes from native contributions. In addition, more than six times this whole amount was paid to native teachers connected with the college, high school, and village schools. But a little over four per cent of the amount paid in this station came from the mission treasury, the rest from native sources. Methods of labor pursued here are very similar to those in the Madura Mission, save that more attention is given to work among women. At one station, special labors were carried on in twenty-two villages, in which 295 women and girls are reading, or learning to read, the Word of God, thirty of whom have joined the church during the year. The Ceylon Mission dwells with special satisfaction on the distinctively evangelical character of its educational work. Though many of the girls in the boarding-schools, and most of the pupils in the training-schools, come from heathen families, nearly every one becomes a Christian before graduating. In the college a large portion of the students are converted. During the Week of Prayer, last year, a revival occurred in Jaffna which resulted in great spiritual quickening. Four students united with the church during the year, and others are candidates. Of the 213 students connected with the institution during the first ten years of its history, ending with the Commencement in 1882, ninety-five entered as Christians, and 118 were Sivites, thirty-three of whom joined the church during their college course and five afterward. The nine members of the graduating class in Oodooville Female Seminary are Christians, and of the new class of twenty-two who have entered this institution more than two thirds are baptized children of Christian parents.

The Board has now in China twenty-six ordained missionaries, one of them a physician; three male assistant missionaries, two of them physicians; twenty-one married and thirteen unmarried ladies, two of them physicians: in all a force of sixty-three missionaries and assistant missionaries, distributed through four different missions, — Foochow, North China, Shanse, and Hong Kong. This is nearly one sixth of the whole number of missionaries connected with the Board. Such is our contribution, relatively large but really small, for the work to be done in that great empire.

The year has been one of promise, but of overwork, for the missionaries in the Foochow field. Forty new members were added to eleven churches; religious services were better attended than ever before; a good beginning has been made in leading the people to support their pastors, and a good degree of fidelity shown by believers in communities left very much to themselves for want of missionaries or native preachers to care for them. These facts show the reality and thoroughness of the work already done. In some instances conversions have occurred in localities remote from direct missionary influence. The boarding-schools have each had an attendance of about twenty-five, and a good degree of religious interest has been shown in them. Medical work continues to be an important means of commending the gospel, and the outlook is more promising than at any former time. The harvest is ripe and perishing for want of reapers.

In North China the missionaries rejoice in the increasing confidence and respect of the people. The schools and the different forms of medical work are at present the most successful means of awakening attention to the Gospel. Much time and strength have been given to touring, and individuals here and there have accepted the gospel, and a beginning has been made at many points. In all, seventy-four new members were received to the churches.

At the new station in the province of Shantung, in a rural section so densely populated as to have one hundred and fifty villages and sixty thousand people within a radius of six miles, the work is opening very happily. The missionaries have received a hearty welcome. Four religious services are kept up at as many different places on the Sabbath and at eleven places during the week. At one place is a chapel, built by a native helper at his own expense. Indeed, no rent is paid for buildings used for religious purposes.

Invitations are received to visit and preach in the region round about. Dr. Porter is overrun with calls for medical service, and Miss Mary Porter finds a ready entrance into the homes of the people. She is surprised at the courtesy shown on every hand, little children glad to escort her, and the drivers of the carts of their own accord clearing a path for her. The result thus far in the experiment of taking an inland station, away from the great cities, has proved more favorable than could have been expected.

In the training-school at Tung-cho the greatest care is taken of the daily social and religious life of the young men, in connection with thorough intellectual discipline. The personal influence of the ladies of the station has been very happy in moulding the character of the future pastors and preachers. The revival in the school during the Week of Prayer wrought a great change in the character of the young men, and a theological school of ten members was organized. The Bridgman School for girls, at Peking, has led to a better appreciation of the value of female education, so that there are now more applicants for admission than can be received. The Week of Prayer was followed by a thorough revival in the school. All of the twenty-three pupils seemed to be moved by the Spirit of God, and gave evidence of changed character.

The value of medical work in this mission is seen more and more every year, nearly 12,000 patients having been under the care of the four physicians at as many stations. The result of these labors is a widespread knowledge of the general truths of Christianity, and a respect for the Christian name; while frequent instances occur of individuals who feel the need of spiritual healing.

There is, of course, little to report as yet from the new mission by the "Oberlin Band" in Shanse. Four ordained missionaries are already on the ground, and a fifth is on the way. Their reception by the people was very kindly, and no hindrances were experienced in securing a suitable building for a residence. Three cities on the Tai-yuen plain have been selected as stations. The climate and healthfulness of the region and the courtesy of the people are highly commended. With this large and promising field before them, our brethren are confident that the conditions of success on their part are patient labor and earnest prayer.

The Hong Kong Mission was undertaken the past year at the earnest request of the American Missionary Association and of friends of the Chinese in California, partly as a means of watching

over and assisting those who return to their native land to maintain their religious life in the midst of heathen surroundings, and partly to use them as an evangelical agency among their own people. The enterprise has elicited a very hearty interest among converted Chinese in this country, and they have shown a readiness to contribute generously towards its support. It is expected to rely mainly on native agency for the prosecution of the enterprise.

The work in Japan was greatly restricted last year, as the year before, by reason of the absence of several missionaries. Instead of reaching out in new directions, the force left on the field was obliged to content itself with holding and strengthening positions already gained. Substantial progress, however, has been made in the better government of the churches, in the training of the Christians in their religious belief and life, in the education of the native ministry, and in the matter of self-support.

The nineteen churches report a membership of 1,097, of whom 222 were added on profession of faith during the year. Since the year under review closed, in March last, a still larger number have been added to the churches. But better than numbers is the growth of these churches in Christian knowledge and practical Christian life, as seen in an increased attention to Bible study, to Sabbath-school work, and to neighborhood meetings for worship. Some of the out-stations have suffered for want of pastors and stated preachers, but the loyalty of the recent converts, amid such discouragements and temptations to relapse into heathenism, has given pleasing proof of the genuineness of their faith. Some of these young churches show an activity that would do honor to our churches on home-missionary fields. The church at Annaka, for example, the former home of Mr. Neesima, supports its own pastor, is erecting a new church edifice costing about $1,200, assists one of its members who is a student in the Vernacular Theological School, and is vigorously extending work in its immediate vicinity. Another church, in charge of a native pastor, has nearly doubled its membership during the year, fifty persons having been admitted on confession of faith.

The Kioto Training School reported, in April last, a total membership of 136 pupils, — 26 in the theological department, and 110 in the English and scientific department. In the theological department, eighteen pursue the regular English course, and eight the new vernacular course. The latter was begun as an experi-

ment a little more than a year ago. It covers three years of study in science and theology, and aims to raise a native ministry from among those who cannot pursue the longer English course. The Girls' Schools at Kioto and Kobe have graduated their first classes during the year, all but one of them professing Christians. Both of these schools have commanded the respect and esteem of the native community.

Other forms of missionary enterprise, such as medical work, work for women, touring, and colportage, have been pursued as far as possible, with encouraging results.

Allusion has already been made to the Missionary Conference at Osaka in April last. Missionaries of all denominations united with each other, and with the native Christians, at Tokio, in hearty fellowship. Following this conference came the Triennial Conference of native Christians, in which the Spirit of the Lord was manifestly present in converting and sanctifying power, so that they returned to their homes to kindle the churches to new zeal and more earnest and self-sacrificing effort. Indeed, the native Christians are already anticipating the early triumph of Christianity by the close of the century, in their enthusiasm quite outrunning even that of the most hopeful missionaries.

The outlook in the Micronesia Islands was never more hopeful than at present. In a single island in the Gilbert group, three hundred or more of the native population have expressed the desire to unite with the church. The plan of taking pupils from the Gilbert Islands to the Training School for the Marshall group has thus far proved a success. The young men have made good progress, and been stirred to better thought and more generous purpose. In Ponape, of the Caroline group, additions are constantly made to the churches, though in some of them coldness is reported, while some chiefs have gone back from Christianity to heathenism. The interest in the whole field, however, continues, and calls for Christian teachers from different islands are as urgent as ever. The wide range of operations, from the Gilbert Islands on the east to Ruk, 1,500 miles away to the west, requires additional facilities of communication, in order to extend the work, and care for it in the many islands where it is hopefully begun. Hence a new "Morning Star" with auxiliary steam power is called for.

Dr. Hyde continues his labors in the Pacific Theological Institute with unabated success, and lends a helping hand to every good

work at Honolulu. An interesting movement, in charge of a son of Rev. Dr. Damon, has been begun among the Chinese at the Sandwich Islands, and two promising churches have been gathered among them.

A notable event of the year, in the Zulu Mission, is the publication of the entire Bible in the native tongue. It was fitting that a copy of this work should be placed in the hands of the veteran missionary, Aldin Grout, on his eightieth birthday. Thus within fifty years of the time when, as one of the first missionaries of the Board, he went to South Africa to find a naked and savage people, with an unwritten language so intricate that he was long in finding a key to it, has the whole Bible been given to the Zulus in their own tongue. The year has also been remarkable for revivals at five of the nine stations. Good progress in education is reported, and the worth of the seminaries for the higher education of both sexes is better appreciated. It has not yet been found practicable to establish a mission in Umzila's country, but an important step has been taken in the occupation of Inhambane, which may be regarded as a station by the way. Mr. Wilcox, who undertakes this enterprise after careful explorations, regards it as a promising field for effort. The work in South Africa is beset with some difficulties arising from the old habits of the people, but, on the whole, in view of the year's work, this mission is ready to thank God and take courage.

The experience of the new mission in West Africa is thus far as favorable as could have been expected. The climate, the healthful location, the kind reception by the people, are all such as to inspire hope for the future. The habits and general character of the people are much better than are to be found among the tribes on the coast, demoralized as the latter have been by contact with Europeans. The respect shown to women, whether American or native, is very unlike the usage of most heathen tribes. Despite the annoyances to be expected from the whims of local chiefs, beginnings now made are such as to fully justify the choice of this portion of Africa as the field for a new mission.

It is still a time of reconstruction and of beginnings in Mexico. To Guadalajara new missionaries have been sent out, but they have not yet had time to become familiar with the language so as to enter fully upon their labors, though regular religious services have been begun.

Mr. Eaton, the first missionary of the Board to Northern Mexico, reached Chihuahua in November last and was very pleasantly received by the people, both American and Mexicans. Within a few weeks he secured a place for worship, and the necessary furniture was kindly provided by American residents. Formal services, in English, were begun the last of December,—every seat occupied, one half of the audience being Mexicans. Beside these services, a Sabbath school was begun in March, a song-service, in Spanish, in May, and Spanish preaching a month later. There are many indications of interest on the part of the people in all these services, and the missionary will enter on his second year of work with every assurance that his labor is not to be in vain.

The two Secretaries of the Board who visited the Mission to Spain last spring were agreeably surprised by what they saw of work done and in progress: the gospel regularly preached at ten different points across the north of Spain; four churches, with three hundred and ten converts, in charge of well-educated, able, and devout pastors; and Christian schools established, of which the Seminary for girls, with twenty pupils, at San Sebastian, is worthy of special consideration. Most of the girls in this school are Christians, and all are faithful, thoughtful pupils. The thorough instruction in the class-room, and the rich, full melody of their voices in sacred song, will not soon be forgotten.

The Secretaries were not less gratified by their visit to the Mission in Austria. They met the congregation on the Sabbath in Prague, held a delightful conference with the native helpers, visited the girls' school of Pastor Schubert at Krabschitz, and were favorably impressed, not only with the important educational work there carried on, but with the marked indication of progress in the entire evangelistic work in Prague. The humble, tearful gratitude of believers to American Christians for sending them the light and joy of a purer faith was very touching. The evangelical community is made up almost wholly of converts from Romanism. Numbers from nominally Protestant churches would gladly connect themselves with us, but are urged to remain in their present relations, partly to avoid the appearance of proselytism from those who hold the essential doctrines of the gospel, and partly that they may serve as a genuine Christian leaven where they now are. The mission church in Prague is eminently a living church. Its members are working Christians. Twenty meetings are now held regularly

in the city and its suburbs. These neighborhood meetings are, in a special manner, the nursery of the church. Believers are earnest in their personal appeals to their unconverted friends, thus sowing the seed among their neighbors and relatives as opportunity offers, and many of them show remarkable tact in this delicate and difficult work. There has been a state of quiet revival during the year, and no communion has passed without the reception of new members. In no mission of the Board is there evidence of a more genuine work of grace, or one of richer promise for the future.

It is quite impossible by such a rapid glance to give any just conception of a work, so wide in extent, so varied in character. We may speak of twenty-one missions and 146 missionaries at eighty different stations, and of 724 other towns, and cities, and islands, in which the gospel is preached, Sabbath by Sabbath, by native pastors and preachers; we may call attention to 96 high schools and seminaries in which 3,615 youth of both sexes are enjoying the advantages of higher Christian education; we may recall the singular favor bestowed on Christian women, as they seek to raise their sisters from their degradation to the hopes and privileges of a Christian life; we may mention, one by one, the 275 churches gathered, the 1,737 members added, the past year, to our roll of membership, till the whole number received on profession of faith from the first till now, including missions closed and transferred, amounts to nearly 90,000; and yet, how can we tell of the moral and spiritual changes wrought in entire communities by the Word and Spirit of our God, by the new thought and sentiment vivifying the languages and the literatures, and one day to mould the life and character, of tribes and nations constituting one third of the human race? But we are glad that it is written: "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

AMERICAN HOME MISSIONARY SOCIETY.

The American Home Missionary Society was formed in New York City, May 10, 1826, by representatives of four evangelical denominations, — Congregationalists, Presbyterians, Dutch Reformed, and Associate Reformed. One after another, three of these bodies of their own accord ceased to act through the Society, — the Presbyterians last, in 1860. Since then it has looked almost exclusively to Congregationalists for support, has organized only Congregational churches, and has commissioned ministers of that faith and polity.

The first year, with $18,000 of receipts, it aided in the support of one hundred and sixty-nine missionaries in fifteen States, and one in Canada. Of these, one hundred and twenty labored in the State of New York, most of them having been previously employed by local societies (specially the United Domestic Missionary Society), that were merged in the American Home Missionary Society at its organization.

In the fifty-seven years, ending in May, 1883, the total cash receipts were $9,742,396; besides which there were sent to missionary households more than $1,000,000 in family supplies. The additions to the aided churches in those years were 310,251. In the year then closed (the Society's fifty-seventh) the National Institution and its auxiliaries employed 1,150 men, in forty-one States and Territories, from Maine to Washington Territory, and from Dakota to Florida and Texas. Of these three hundred and twenty-six labored in the Eastern States, sixty-eight in the Middle, nine in the Southern, fifty-two in the Southwestern, and in the Western States and Territories, 695. Besides a large number of preaching stations visited irregularly, they statedly supplied 2,659 congregations. Not far from 106,638 children and youth were regularly taught in Sunday schools and Bible classes. Years of labor performed, eight hundred and seventeen. The additions to the churches were 6,527, — of which 3,558 joined on confession of faith, and 2,969 by letter from other churches. The year's receipts were $370,981.56. These figures show a gain over the previous (fifty-sixth) year of more than $30,000 in receipts; of eighty in the number of missionaries; of eighteen in the years of labor performed; and of 2,330 in the number of Sunday-school

scholars. The gain over the Society's fifty-fifth year, — to complete the statement for the three years since the former National Council, — is: in receipts, $80,027; in missionaries, one hundred and eighteen; in years of labor, thirty-four; in Sunday-school scholars, 4,410; in additions to the churches, six hundred and five.

Since the National Council of 1880, the Society has organized several "new departures." One is in the matter of its *annual meetings*. An anniversary for mutual counsel upon home missions — the legal annual meeting for business having been held in New York, as was then required by the charter — convened in Chicago, June 7–9, 1881. It resulted so favorably that steps were taken for amending the constitution, and in June (5–7), 1883, the regular business meeting of the Society was held at Saratoga Springs. It was large, enthusiastic, and in every way most helpful to the work. A *new constitution* was adopted, and steps were taken towards a *great enlargement of operations*, particularly on the Western and Northwestern frontiers, in the Southwestern States and Territories, and in Florida. To meet the large outlay for carrying on this new and costly work an "*Emergency Fund*" of $100,000 in addition to the regular receipts was proposed and heartily adopted at Saratoga. About $13,000 were pledged on the spot. To reach the children, "*Dime Share Certificates*" in this fund have been issued. The fund is steadily growing, and there is fair prospect that the $100,000 will be realized. In this expectation, pickets, in the persons of several *additional superintendents and general missionaries*, have already been sent out to learn and report the need and promise of fields heretofore unoccupied by the Society. They send back tidings of open doors, not only in every new Western and Northwestern State and Territory, rapidly filling with our own people and new-comers from all the world, but in many Southern fields, years ago partly cared for by the Society, but from which its attention has long been, for various reasons, largely turned away. In some parts of these Southern fields, as well as in Territories where Jesuitism and Mormonism have long held the people in ignorance, it is found that *Christian schools* are an absolutely necessary ally to more strictly spiritual church activity. Partly for securing the money and teachers for carrying on this educational work, which specially appeals to the hearts of Christian women and their children, a *Woman's Department* has been organized, with a central office and a qualified secretary at the Bible House. Auxiliaries to

this department are forming in many churches, towns, cities, and States.

The Society is turning its attention more actively than ever before to the *foreign-born element* in our population, already a potent, and, unless Christianized, soon to be a most dangerous factor in the nation's civil, social, and religious life. A *superintendent* of this branch of Home Missions for the Interior and the East has already been appointed. Another will shortly be commissioned for the States farther west; and a vigorous effort will be made to bring the Germans and others of foreign birth, habits and preferences more fully under the influence of American ideas, political and religious.

The Society's organ of communication with its constituents is *The Home Missionary* (monthly magazine), now in its fifty-sixth year. It has lately been enlarged from twenty-four pages to forty; is printed on clear paper, from new, large type, and is otherwise greatly improved in appearance. An attempt to improve its matter, also, while still holding the magazine to its one purpose, has been thought by some to be fairly successful. Friends of the cause can greatly help it by securing readers of the magazine, and of the series of *home-missionary tracts and leaflets* that the Society is issuing at frequent intervals. Pastors may use with profit the home-missionary *Wall Map* for lecture-rooms and churches, seven and one half by twelve feet. Price $12. All devout souls can help the cause — by praying for it.

HISTORY OF CONGREGATIONALISM IN THE SOUTHERN STATES.

Read before the National Congregational Council in Concord, N. H.

BY REV. M. E. STRIEBY, D. D.

The South ought to have consideration by this Council. The history of Congregationalism in the Southern States is a brief, but a very curious one. A Northern Congregationalist, who has not examined into the facts, will, I think, be greatly surprised, and in some of its aspects, not a little disappointed. It were of little use to present a history merely to awaken surprise and disappointment, but its lessons for the future are well worthy of careful study. If we take the nearly two hundred and fifty years that elapsed from

the first settlement of Virginia in the early part of the seventeenth century to the meeting of the Congregational Council held in Albany in the middle of the nineteenth century, we find the following remarkable things to be true: —

1. There were Puritans in Virginia before there were any in Massachusetts, the first ships sailing up the Hampton Roads having them among their passengers, and others soon following; so that prayer and praise from Puritan lips must have been heard on the banks of James River nearly fourteen years before the "Mayflower" landed her Pilgrims on Plymouth Rock.

2. And yet there was scarcely a score of Congregational churches formed in all the Southern States in those two and a half centuries; and if the "fellowship of the churches" be insisted on as an essential element of Congregationalism as distinguished from Independency, then there were no Congregational churches in the South in all that long period except for the brief space of twenty-one years, during which time a few of them were gathered into a Congregational Association.

3. All these churches except two, whether Congregational or Independent, were first planted in South Carolina; the Congregational Association referred to was located in South Carolina; and the only church of the whole number that survives is in South Carolina, — that State that was from the first the focus of slavery and the slave power; that was the hot-bed of secession; and that fired the first gun in the Rebellion!

But passing from these general statements, let me come to the history of these churches during the two and a half centuries named; some of the churches having had careers so striking, and usefulness so remarkable, as to deserve most honorable remembrance and grateful mention.

THE NANSEMOND CHURCH.

The first Puritan church in the South was formed in Virginia. The condition of Congregationalism in that State for the first thirty-six years was nebulous, but in 1642 the evolution of a Congregational church took place, or, at least, one then became distinctly visible on the horizon of history. It was developed out of vital molecules of the Puritan sort found in the locality, though there was a creative touch from New England. The process was on this wise: In the year named (1642), Mr. Philip Bennet, a

worthy citizen of Nansemond County, Va., near the Hampton Roads, came to Boston, asking for three ministers for as many parishes in Virginia that were ready to receive pastors from New England. The application was deemed important in Boston, as was attested by the usual method of a day of fasting and prayer, and as the result, Mr. Knowles of Watertown, Mr. Thompson of Braintree, and Mr. James of New Haven were sent thither. Their welcome was warm by those who sent for them, but very frigid by the civil and ecclesiastical authorities of the colony; nay, their coming led to the enactment of a colonial law, banishing all non-conformists to the Church of England. They were forbidden to preach in the parishes, and could only be heard in private houses, and finally after a stay of five or six months were driven from the colony. Th y returned to New England, but the people who had called them, and who had been greatly edified and aroused by their preaching, proceeded in that same year to organize the Congregational Church of Nansemond. Its light was clear, but it was soon enveloped in clouds of persecution, and in six years was expelled from the State. The law of 1642 was rigidly enforced, and the devoted people chose rather to give up their loved homes and valuable farms than to abandon their principles, and with their departure the light of Congregationalism vanished from Virginia till the American Missionary Association began its work in the same vicinity, at Hampton.

But let us follow our banished friends. They chose the adjacent province of Maryland as their place of refuge, applying for permission to its governor, William Stone, in the colony, and also to its proprietary, Lord Baltimore, in England. From the governor they received at once most satisfactory terms as to land, civil liberty, and religious toleration. They immediately removed (in 1649) and established themselves at a place which they gratefully named Providence, near where Annapolis now stands. But they soon learned that Lord Baltimore made severer terms than the governor, exacting oaths of fealty, which they could by no means take, and they accordingly held themselves aloof from the colonial government.

Soon after their arrival in Maryland, the Puritan Parliament and Cromwell coming into power in England, Gov. Stone was removed, and the government of the colony placed in the hands of the Protestants, the seat of government being at Pautuxant, and the Con-

gregationalists of Providence sharing in the administration. But Cromwell taking little interest in the affairs of the colonies, and conscientiously respecting the proprietary rights of Lord Baltimore, that nobleman was encouraged to urge Gov. Stone to resume his authority. He began by sending some soldiers to Pautuxant, who easily seized the colonial records, and his next move was to organize a force of some two hundred armed soldiers to conquer the "rogues and roundheaded dogs," as he called the Puritans of Providence.

But these Providence Christians belonged to the church militant of the Puritan stamp. They rallied their forces, numbering, however, only one hundred and twenty men, but with the Cromwellian cry, "In the name of God, fall on," they rushed upon their foes, utterly routing them, killing or capturing nearly the whole number, the governor himself being included among the prisoners. This put the government of the province once more completely in the hands of the Puritans, and they held it for three years, when, in 1657, a compromise was effected, and the proprietary was once more restored to his authority. The church at Providence erelong died out for the same reason that Napoleon lost the battle of Waterloo,— the want of re-enforcements. No new Congregational immigrants came to Maryland, while population of other denominations filled up the State rapidly, and Congregationalism was heard of no more till after the war.

THE CHARLESTON CHURCH, SOUTH CAROLINA.

The next church in order of establishment was the famous Circular Church of Charleston, S. C., founded in 1691; but its remarkable history, with its long line of eminent pastors in almost unbroken succession, requires no extended mention here.

It is, however, due to the truth of history to say that this church can be regarded as a Congregational church only as a matter of courtesy. Let me explain: South Carolina is distinguished among all the old Southern States by the fact that a *majority* of its early settlers were dissenters, largely Puritans. Among them were Scotch, Irish, Dutch, English Presbyterians, Independents, Huguenots, Moravians, Waldenses, and Quakers. Hence, as Punchard says, "This church in Charleston, though founded by a pastor and colony from New England, and though substantially Congregational in polity, was avowedly undenominational. It was made up

at first of evangelical believers from England, Scotland, Ireland, France, and New England, and its pastors were either Congregationalists or Presbyterians from New or Old England, Scotland, Ireland, or Wales, as was most convenient." So says Punchard, who certainly would make no such admission unless the facts called for it. The church, however, has this marked distinction over all the kindred churches of the two hundred and fifty years under review, that it is the only one of the whole number that still lives.

THE DORCHESTER-MIDWAY CHURCH.

Following the order of time, we present the Dorchester Church of South Carolina, and subsequently of Midway, Ga. The history of this church has in the last few years become so familiar that I need give only the leading outlines. It was formed in 1695 by a colony from the church in Dorchester, Mass., and settled about eighteen miles from Charleston, S. C., in a fertile tract of land between the Ashley and Cooper Rivers, — a location that soon became famous as the residence of the aristocracy of South Carolina, and that afterwards was as remarkable for its complete desertion by its white inhabitants on account of its unhealthfulness. On this spot, named Dorchester, in loving remembrance of the honored home in Massachusetts, this new church enjoyed a prosperous life of fifty years, growing in numbers, and eliciting encomiums on its usefulness from lips that had no partisan motives for the utterance.

But in 1752, on account of the unhealthy climate, or for other reasons, the large majority of the church moved to Georgia. The remnant, though few, that remained kept up their organization with settled pastors and a measure of growth till the breaking out of the war in 1861, when it ceased to exist.

But the main interest attaches to the majority that migrated. Attracted by the new colony founded by Gov. Oglethorpe and the liberal terms offered, they soon chose their location, — again between two rivers and hence called Midway. Here this noble church flourished, an acknowledged light and power in the commonwealth; it was an educational as well as a spiritual force; it sent forth more than a hundred ministers of the Gospel; it held slaves, indeed, but received them into the church and gave them the best education that oral instruction could impart. It maintained so high a standard for moral purity that a violation of chastity by either the white or colored members was promptly disciplined. There were no mulattoes among their negroes.

Their patriotism was a marked trait. In the Revolutionary struggle they sent a delegate to the Continental Congress when the State declined, and it was largely through their influence that the State at last decided to enter the Union. At the outbreak of the Rebellion they resisted stoutly, but at length were carried with the South, and in the end lost everything, — the white inhabitants leaving their fine estates where they and their ancestors had lived for a hundred years, never to return,— their former slaves being now the purchasers and almost entire possessors of their lands.

For the last fifty years before the war, the church had to depend wholly upon Presbyterian ministers for the supply of the pulpit, and at length it united with the Presbytery. Now the only remaining representative of that old organization is the colored church near by, established by the A. M. A.

WAUPETAW CHURCH, — THE WORK OF TWO HUNDRED AND FIFTY YEARS.

One other church remains to be mentioned as dating its origin before the close of the seventeenth century. A company of fifty-two emigrants from New England were shipwrecked on Cape Fear, but by the kindness of Gov. Archdale, of South Carolina, who learned of their distressed condition, they were removed to a place called Waupetaw, on the north side of the Cooper River, fourteen miles from Charleston, and hence not far from the Dorchester settlement. Here they located and formed a church. The next year they received large additions from Ipswich and Salem Village, Mass. It maintained an able ministry and was in existence in 1841, since which time it has disappeared.

In this brief review, we find that three of these four churches were founded in the last decade of the seventeenth century, and we should expect from this rapid growth at the close of that century that the eighteenth would open with a still larger increase. But the singular and disappointing fact is that for the next fifty years no new Congregational church was formed in the South, and for the subsequent fifty years we catch only slight glimpses of churches which we judge were Independent. Thus we hear in 1743 of the "Stony Creek Independent Presbyterian Church," and of similar ones at James Island, Beaufort, S. C., and Waynesboro, Ga.

But the nineteenth century breaks upon us with a new light, only, however, to end in disappointment again. In 1802, the "Congre-

gational Association of South Carolina" was in existence. How many members it had, or whence they came, I do not know, but probably these five or six semi-independent Congregational churches may have combined in the fellowship of a Congregational Association. Whatever its origin, it lasted precisely twenty-one years, and, being thus of age, chose its own way and merged itself in the "Charleston Union Presbytery," thus ending the first and the last Congregational Association ever formed in the South till the close of the war.

Perhaps I ought to mention another organization founded in 1813 in South Carolina, composed of ministers and churches that seceded from the Presbytery and united in the "Independent Presbyterian Church" of South Carolina. But this body, choosing its name wittingly and emphasizing every word of it, sets itself out thereby from the Congregational name and fellowship. At all events, in the end it "perfected its organization" by becoming distinctively Presbyterian; the only fragment left of it of a Congregational sort is a small church now under the care of the A. M. A.

In review of this period of two hundred and fifty years, we must revert to the remarkable fact that nearly all this Congregational church planting was in South Carolina. How strong the force of the old Puritan blood of the original colonists if it explains all this!

CONGREGATIONALISM IN MISSOURI.

But now at length we reach solid ground on which Congregational churches have settled down and can stay. In 1841, almost exactly two hundred years from the planting of the church in Nansemond, Va., the Congregational Church of Arcadia, Mo., was established. This, however, was soon swallowed up in the Presbytery; but in 1852, the same year in which the Albany Convention met, Dr. Post laid the foundation of the First Trinitarian Congregational Church of St. Louis, thus inaugurating the history of one of the most prosperous churches of our order. Seven years, however, again elapsed before the next Congregational church of Missouri was formed, in Hannibal. After this, also, the growth of our churches in the State was somewhat tardy. But with the close of the war in 1865 that enlargement began in that State which is the glory in the achievements of Congregationalism in modern times. Long may it continue!

It is, however, proper to say that Missouri stands alone among all the Southern States in her preparations to receive Congregational churches. The State came near the honor of admission into the Union as a free State; and in the amount of her Northern-born population and in the grand and unselfish gospel work done in her borders by missionaries from Connecticut and Massachusetts, more than in all the South besides, her preparation was peculiar. In 1870, when the average of the Northern-born population of the South was less than six per cent, that of Missouri was over twenty per cent. Or to put it in another light, there were nearly 100,000 more people of Northern birth in Missouri in 1870 than in all the rest of the Southern States combined. This made a peculiarly favorable soil for the growth of Congregational churches, and the heroic and persistent missionary labors of self-denying men from Connecticut and Massachusetts tilled the soil thoroughly and planted the seed broadcast. But when the harvest-time came, the sickles were left to rust on the hillsides in New England while the busy reapers of another denomination were allowed, nay, almost invited, to gather the golden sheaves. But the Convention in Albany in 1852 brought the Congregationalists of the West and East together, and soon thereafter began the reaping of the legitimate harvest under such stalwart laborers as Post, Sturtevant, Goodell, and others, and the shout of the harvest home is heard over the broad lands of that great State.

CONGREGATIONALISM IN THE SOLID SOUTH.

My sketch of the Congregational church extension mainly among the *white* population of the South will be complete when I have briefly recounted the earnest efforts begun during the war in other States than Missouri. Great enthusiasm was aroused at that time among the Congregationalists of the North for extending their church work Southward, and the most sanguine expectations were entertained as to the results. In a few localities where the Congregational population in the South was somewhat large, as in Washington, Baltimore, and elsewhere, the movement was spontaneous, and special efforts have been made in other places and have been continued to the present time.

In the twenty years that have elapsed since this movement began there have been formed thirty-five churches, "of whom," in Paul's words, "the greater part remain unto this present, but some have

fallen asleep." Of the twenty-nine that "remain," the total membership — ascertained from the Year Book and other sources — is 1,793. Deducting those of Dr. Rankin's church, which is exceptional, and the five Welsh churches, which are in no sense representative of Southern life, and we have a membership of only 920 for all the rest of these churches.

In so far as this movement was based on the strength of the "Congregational element" in the South, the result can hardly be considered as surprising, for that element is very small. By the Census of 1880, it appears that the number of white people in the Southern States (except Missouri and the District of Columbia) of Northern birth was 352,868, or 3.38 per cent of the total white population. If the number of these who were Congregationalists by membership, birth, or preference bears the same relationship to the whole, that Congregationalists do to all other denominations in the North, then there would be of them 25,512, or twenty-four hundredths of one per cent of the total white population of the South, which makes this population not quite double that of this goodly city of Concord. Of course these figures are only proximate. No greater accuracy is claimed for them than is warranted by the supposition on which the estimate is based. It is surely a good thing to look up "those few sheep in the wilderness" of the South that have strayed from the Northern Congregational fold, but as a means of reaching the "Solid South" with the leaven of Congregationalism, the method must be regarded as somewhat discouraging.

WORK OF THE AMERICAN MISSIONARY ASSOCIATION.

I now come to the last pages of this outline, and they will sketch the effort made by the A. M. A. among the colored people of the South, — an effort that has been based on no "Congregational element," but that has simply followed the example of Wesley, Whitefield, Eliot, Brainard, and the mass of foreign missionaries in seeking out the lowliest, and in preaching to them the gospel of our Lord Jesus Christ; not confining it to "oral" instruction as in slave times, but on the written word, which they have been taught to read, and many of them to teach and preach.

I will not enter upon the details of the history. Suffice it to say that this work of the Association was begun in 1861 among the escaping bondmen, and consisted at first in putting into their

possession the alphabet as the key to unlock the Holy Scriptures so long denied to them, and in Sunday-school and missionary labors designed to blend, from the beginning to the end, the knowledge of letters with the knowledge of Christ. In all its schools, some of which have now reached the measure of industrial, normal, classical and theological instruction, that one aim has been kept in sight. The work of the Association was at first undenominational, its funds coming from members of different churches; but when, soon after the war, the several denominations, seeing the magnitude of the undertaking, wisely began efforts of their own, and the Association was left to the support of the Congregational churches, it directed its labors in their behalf.

Its distinctively church-planting did not begin till 1867. In that year it organized three churches, and, singularly enough, the first one was in Charleston, S. C. The other two, which followed soon after, were in Atlanta and Chattanooga. The growth will be marked by these figures: In 1867 there were 3; in 1870 there were 23; in 1875 there were 56; in 1880 there were 73; and in 1883 there are 89. The membership now numbers 5,974, which is an average of 67 to each.

Nor are these merely skeleton churches. Every one has a pastor except two. Every one except nine has its own house of worship, or chapel, and there are only six of these that depend upon the college or school chapels for their places of religious assembly. Some of these church buildings are rude in construction; the most are plain; four or five are of brick and of commanding appearance. The total of 5,974 members gives an average of sixty-seven, while the average membership of the Congregational churches west of the Mississippi River, including Missouri, Iowa, etc., is only forty-five.

These churches are not mushroom churches springing up under temporary excitement and soon to vanish. Their roots were laid, as we have seen, deep in the Christian education of our schools. Their present growth is shown in their numbers and piety. The materials for their future growth are indicated in the formation of some of the recent churches, where the members entering the new movements and giving life and power to them were in many cases the former graduates and pupils in our schools, now teachers themselves or engaged in business. Churches made of such stuff will be intelligent and stable.

Nor are these churches isolated or independent; they are Congregational churches, being organized into eight conferences covering nearly the whole South, and thus for the first time giving Congregationalism a recognized position in that great section of our country. It is gratifying to see how readily these plain people take up the New Testament idea of church government, and herein we find confirmation that the Apostle made no mistake in setting up such churches among the Christians of his day who had not been trained in New England. They show their capacity for self-government, not only in the order and discipline of the individual churches, but in the management of their conferences. Many persons have wondered if these conferences were not simply playing at an ecclesiastical parliament. Our answer is, Come and see. If you were to come you would find white and colored members in the same body; you would find a strictness of parliamentary usage; you would find literary exercises, discussions, reports, Sunday-school assemblies, devotional services, going on after the manner of those with which you are familiar. Some of our brethren from the North testify that these meetings seemed to afford as much intellectual and spiritual stimulus as those which they were accustomed to attend before going South.

Such a body of churches organized into such conferences and sustained by a background of Christian schools presents a record that does no discredit to the Congregational name; indeed, seldom has that body of Christians in a score of years achieved a more thorough foundation work or more far-reaching in its influences, not only in America, but in Africa. The whole record, as now given, will, I think, bear out two suggestions: —

1. That if the native *white* population of the South is reached by the Congregational churches, they must do it, in part at least, in substantially the same way in which they have reached the colored people, that is, by coming down to the lowliest. They must not alone seek for the "Congregational element," but teach, preach, and elevate the masses. We have seen how small that element is. Its transplanting in the South is like the mistletoe that finds a precarious rooting on the branches of the great life tree, and I have been in localities in the South where the mistletoe was more plenty than Congregationalists. It is like a few drops of oil that have fallen upon the surface of Southern society, resting there and not mingling with it. Now if we think that the Southern tree has

brought meagre crops of imperfect fruit, and we wish to aid it in improving its quantity and quality, we cannot do it by watering the mistletoe boughs; we must water and enrich the roots of the great tree itself. We cannot warm the Southern life by setting fire to the oil drops on the surface; we must put our heat under the bottom of the kettle. There is undoubtedly a large mass of white people in the South as unlettered, impoverished, and shiftless as the blacks. To them we must come with sympathy, education, and the gospel. There is no power like an intelligent Christianity to arouse men from indolence, poverty, and vice. With this gospel thus brought to this lowliest class, it may be uplifted, and its uplifting will move the masses above it; and preaching this gospel to them only in its fundamental principles of no caste, it will bring the two races together at the foundations of society, and thus a superstructure will be reared, founded on the rock Christ Jesus, on the doctrine that all mankind are of one blood, on the legal equality of all citizens, and on the fellowship of all Christians.

2. But however this may be, and I only make the foregoing point as a suggestion, it must be manifest that the work among the *colored* people, so well begun, ought to be greatly enlarged. Its value has been great thus far, but its full and greater value is in what it may yet do. The amazingly rapid growth of the colored population gives emphasis to this, — a growth that so far outstrips the means of education and spiritual improvement as to leave a constantly increasing number of illiterate voters and of degraded people, — a growth that threatens a war of races, for it will be but a few years before the blacks will outnumber the whites in the South; and the caste prejudice which now practically makes the colored vote a nullity, and which denies to the colored race the free access to trades and professions, schools and churches, will be met by a resistance backed up by the weight of numbers and the sense of injury that will not be put down. The only remedy is the elevation of the black man in property, intelligence, and character, till he shall stand on a level with the white man, and color-prejudice shall be annihilated; and in this uplifting he must have more help, and help, too, that does not trifle with the problem, but is adequate to it. The national government ought to aid the Southern States in establishing a thorough system of common schools; the benevolent societies of the North, of every name and order, ought to multiply their efforts for training the needed teachers, — the business

and professional men, the mechanics and especially educated and pious ministers. These all are the levers that move the world, and if promptly and sufficiently placed under these masses in the South the uplifting will come!

The American Missionary Association was a pioneer in the work, and the results it has achieved and the appliances it has in hand are guarantees of what it may yet accomplish in your behalf.

As Congregationalists you were prompt in entering upon this work, and liberal and steady in sustaining it. Your liberality awakened the surprise and commanded the respect of the best white people of the South, and it has benefited immeasurably a race that greatly needed the aid. It has not impoverished you. Your barrel of meal and cruse of oil have not given out; nay, you are richer, your own homes are happier, and your own hearts purer for what you have done for the homes and hearts of this poor people. You have only done your duty. You were in the front rank in the anti-slavery movement, in the work of emancipation and in giving the ballot to the freedmen. The South resisted; you, with others, took the responsibility. You knew all that was implied, — of duty to the slave and of peril to the nation if he were not fitted for his new and trying position. You did not shrink then, and you will not shrink now, when the full significance and peril of your act become more manifest by the unexpected increase of the colored population, — of their illiterate voters and unevangelized masses. You did not shrink from the struggle in Egypt, nor from the discouragements of the wilderness, and you will not shrink now that the Jordan is passed and we stand confronted with the Anakims of ignorance and vice. They are greater than you thought and are growing in numbers and force, but with Joshua's courage you shall have Joshua's victory.

AMERICAN COLLEGE AND EDUCATION SOCIETY.

The work of this Society since the last meeting of the National Council may be understood from the following general survey: —

For the year ending April 30, 1881, the total amount received into the treasury was $256,168.53, of which $229,851.37 belonged to the college department; $1,200 was paid by request of donors, to special objects, and $25,117.16 belonged to the young men's

department. This was the year which included the large sums paid to colleges by Mrs. Stone, of Malden.

For the year ending April 30, 1882, the total amount received was $92,815.13, of which $64,228.95 belonged to the college department, and $28,586.18 belonged to the young men's department.

For the year ending April 30, 1883, the whole sum received into the treasury was $176,182.03, of which $135,294.11 belonged to the college department, $20,000 to the permanent scholarship fund, and $20,887.92 for the current expenses of the young men' department. This was the year which included the large gift from the John C. Whitin estate.

It will be noticed that the three years intervening between the last meeting of the National Council and the present have been years of uncommon success in the collegiate department of our work. No three years since the College Society was organized in 1844, have been so productive. Of the small and insufficient income in the other department a word needs to be said before we close.

Of this money contributed during the three years past, the sums given to the several colleges on our list by the designation of the Eastern donors were as follows: —

To Carleton College	$65,701 18
" Colorado "	26,176 21
" Doane "	30,384 17
" Drury "	92 940 11
" Iowa "	64,807 02
" Olivet "	37,912 60
" Pacific University	16,377 83
" Pacific Theological Seminary	26,910 00
" Ripon College	35,170 26
" Washburn "	33,015 05
Total	$429,374 43

On the other hand, the sum total of the money contributed to the young men's department for current use during the last three years has been only $74,591.26. Of this amount the sum of $57,992.33 has been paid to young men in quarterly appropriations, and the balance, $16,598.93, has been used in defraying the expenses of the Society. It will be remembered that these expenses are paid wholly from the young men's department. Since the College Soci-

ety was incorporated with the American Education Society, all money designated for colleges has been paid intact to the colleges. Almost no money, intended for colleges, comes to our treasury which is not distinctly designated for that purpose by the givers themselves. It is true, that any contribution not named for either department may be given to the one or the other at the discretion of the directors; but experience has taught us that the college money comes to us as such, while the general contributions of the churches are meant usually for the young men.

The whole amount, therefore, received for the three years, including the $20,000 for the permanent fund, and excluding the $1,200 which passed through our hands by request of donors to outside objects, is $523,965.69.

We desire to call special attention to the weakness of the Educational Department in this showing, and to state some of the reasons why the tendency has been and is in this direction.

1. By the union of the American Education and the College Society, so called, into one, it became very natural for Eastern churches to say to agents of Western colleges, we will give our contributions this year to you. And so it happens now, year by year, that a large number of contributions, some of them from the rich and strong churches, which used to come directly for the helping of young men, go to Western colleges. This is done more often than otherwise by the suggestion of pastors of churches, rather than by the request of college agents, because it is generally understood by them that their help comes more naturally in large sums from wealthy individuals, while the church contributions are desired for the assistance of young men studying for the ministry. The Society has no power to forbid the use of church contributions for the colleges. Our churches stand in their liberty in this respect, and as both departments of the work are here brought together, such an arrangement, in many cases, becomes very natural. If, during the last year, we could have had all the church contributions for the help of young men, which would formerly have come in for that purpose, we could probably have made our four appropriations instead of three.

2. Another fact, which has tended of late years to diminish the contributions directly for young men, has been the wide-spread activity in gathering funds for the cause of Christian education in every form and variety.

The last twenty years, reaching back into the war of the Rebellion, has been a period unparalleled in the history of our country for such an ingathering of money for educational purposes. All the older academies, colleges, and theological schools of the Eastern and Middle States, the newer and numerous institutions of the rapidly spreading West, and the still newer schools and colleges which have been planted by the North for the education of the freedmen at the South, have, during the period above named, drawn out and stored up funds, which, in the aggregate, will amount to many millions. Besides this home work, our Congregational churches have, during the same period, been helping to build colleges on our foreign-missionary fields. Amid these busy and multiplied agencies, it has been difficult for a society like this, with no paid agents outside the central office, to hold the churches firmly and systematically to their old-time habit of contributions. Fifty or sixty years ago this work was unique and novel, and there was a great natural enthusiasm in its behalf among Christian people generally. That novelty has ceased, and the whole matter has come to rest back upon the absolute necessities of the case. And in this connection many are disposed to reason that the large funds now stored up in our older institutions for the use of students can supply the place of those funds which were formerly gathered directly for this purpose. But it should be remembered, as the country grows older, that the expenses of life increase, the students become more numerous, and there still remains the pressing need of help outside of all that these public funds can do.

3. The New West Education Commission is engaged in a work which is very important, and which is naturally popular. It is drawing its contributions from the same churches from which our money for the aid of young men studying for the ministry has all along been drawn, and this makes another diversion in the case. Very many of our churches, if they have taken a contribution for one of these objects, do not feel that they can take another under the general head of *educational*, the same year.

These are some of the reasons that tend to keep our treasury for the aid of candidates for the ministry in a low and inadequate state.

But, in conclusion, it deserves to be most seriously considered whether our churches can afford to let this agency languish, especially in the present condition of the denomination. The work is

not less important because its novelty has ceased. It is not less important because other forms of educational work have come up. Novelty and enthusiasm are good, but long experience is better. There was far greater loss by the way in connection with this work fifty years ago, when the whole land was full of excitement in its behalf, than there is now. It deserves to be considered that this is an organized work, lying very near the heart of the Christian church, and throwing out its life-giving streams to the extremities. Other forms of educational work may come and go, but this, in some form or other, is likely to abide while the church itself continues.

A distinguished lawyer of Boston, now deceased, who had much to do in shaping the work and the fortunes of the American Education Society, said, in substance, many years ago: "There may come a time in the history of this country when we shall need to build no more colleges, and when those which have been built shall be sufficiently endowed. But there never will come a time when a young man, starting from humble life to obtain a full and thorough education for the ministry, will not need the helping hand of the churches." If the National Council shall see fit to utter an earnest word of exhortation to the churches, East and West, on this subject, it will be timely and helpful.

During the year which has just passed, Washburn College, Topeka, Kansas, Olivet College, at Olivet, Mich., and Pacific Theological Seminary, at Oakland, Cal., have closed their connection with the Society, having reached a condition of self-support.

As these institutions have retired, Whitman College, of Walla-Walla, Washington Territory, has been admitted and placed upon our list, and Yankton College, of Yankton, Dakota, is expected soon to make formal application for admission.

AMERICAN CONGREGATIONAL UNION.

Statement of Rev. L. H. Cobb, D. D., *Secretary.*

No nation, since Joshua led Israel into Canaan, has been led into a more glorious inheritance than that into which we have been led. It was an inheritance chiefly of potentiality, possibility, prophecy. From 1620 to 1883 the work of the Pilgrims and their descendants has been to turn early prophecy into continuous his-

tory. Our history is a fulfilment of the prophecy of that early day.

It is said that necessity knows no law. But under laws of the sternest necessity, our fathers were led out of spiritual bondage into emergencies of both physical and spiritual necessity, such as the founders of no other nation have ever been subjected to. They must clear a howling wilderness and coax a sterile soil or starve. They must be on guard against barbarous savages or die. Meantime they must keep their hearts with a diligence rarely if ever before required of men, because out of them were the issues of a nation's life.

How we entered into the work of actually making the land ours for Christ, how far we have moved on toward complete moral and spiritual conquest of the whole land, we are not at this time to inquire. We are concerned with the present, and with the immediate future of our personal part of this work. We are organized and established. Our picket line reaches from ocean to ocean. Our rear guard is strong. Our advance is full of courage and conquering energy. We have organizations, subsidiary to the local and national work of the individual church, that are the peers of any. I am to speak of one of these organizations, not inaptly called the commissary department of our national evangelism,— the American Congregational Union. What are its animus, attitude, retrospect, prospects?

As to animus, onward, right onward, is the motto and watchword of the American Congregational Union.

This is the key-note of our times. Business, pleasure, trade, travel, every form of enterprise, religious or secular, are on the move. We are daily looking for a strike with steam because it does not carry us and our freight faster.

Men can talk ten miles in a second and think a thousand. They can get news of events three thousand miles away an hour or more before they actually occur. Christian enterprise that takes no note of these things may as well lie down on the dust of the patron saint of Manhattan Island.

Cogent reasons urge the Union to the adoption of this motto.

1. There is an urgency of demand that tolerates nothing less than intense activity. Communities are springing into life, that frequently live five years in a day. By this we mean that the moral character of the community is often so firmly set in a single

day, that five years will be required materially to change it. What we do in such towns we must do early and with energy. We must do it now.

2. The marvellous success of Christian enterprise offers rewards of effort such as were never held out before.

Since the last Triennial Council, we have made a net gain of 191 churches, 3,287 members, 713 as ministers of our churches; and we have built not less than 312 houses of worship, or two every week of the triennium.

The past three years have not been years as remarkable for the number of additions to our churches by conversion as some others; but they have been good years.

3. If we figure correctly, this triennium is not surpassed by any in our two hundred and sixty-three years of American life in magnificent giving; and best of all, this giving has been very largely Christian giving, — Christian in its objects and Christian in its sources.

Not all of them have been Otises, Slaters, or Dodges. Yet in proportion to means, these stewards of the Lord's money have been fully equalled by a very large number of givers. Nothing looks toward the millennium of benevolence more encouragingly than the largely increased number of Christian givers. The Congregational Union has fairly begun to receive its share of this increase. And we confidently hope and believe it to be a permanently growing increase.

It is no reflection on any one, but simply a fact, that the Union has had a decidedly oscillating financial life. It began low enough, — $1,766.94, $1,796.68, $560.25, respectively, in its first three years. It rose hard enough. Its ninth Annual Report made a showing of only $7,535.34. But for a few David Whitcombs and John C. Whitins, even Dr. Langworthy might have had to write a confession, the terms of which his boyhood seems never to have taught him to spell, to wit, "I give it up."

No organization nor occasion has ever made such an impression on the work of the Union as the National Council of 1865. The enthusiasm awakened by that meeting ran the receipts up from $13,977.35, in 1865, to $123,216.06, in 1866. It is in the power of this Council to secure a corresponding result, even if that does mean $824,253.34. That would be only a trifle over two dollars per capita for our 387,619 members. And this could be done all the more easily, since we can count during the last year seventy-two

of our number that have given to the Union (and a much larger number have given to other benevolent objects) from $100 to $7,000 individually and privately, and are liable to be followed by others in the same line of liberality. It seems no great thing to raise such a sum.

But why speak in any such figurative language as this? Is any such sum as this needed for this one branch of our manifold work? We have done something, if we have led a single soul earnestly to ask that question.

The latest and very best figures we have been able to gather from the whole field — which figures are known to be far from accurate — may answer this question.

According to these confessedly inaccurate figures, we have to-day 655 regularly organized Congregational churches that have no house of worship. And we have at least 2,447 Congregational churches that have no home for the pastor. Scores, not to say hundreds, of these on the frontier can get no suitable place for the public worship of God, nor for the private life of his servant, their minister. Halls used for everything else, school-houses close and crowded, vacated saloons, occupied and unoccupied stores, private dwellings, log-huts, sod-houses, dug-outs, tents, and the open air are the stock of conveniences for these 655 houseless churches; while dug-outs, shanties, store attics, and cellar kitchens, with here and there a neat cottage, are the inviting accompaniments of frontier toil, inevitably hard at the easiest, yet demanded in the name of God, for the taking and holding of our rapidly advancing picket line of cosmopolitan occupation.

Brethren sitting over against our treasuries of benevolence and behind our religious newspapers are asking what we shall do to supply the new fields at the front without robbing the rear; as if it were for a moment to be wondered at, that no more of the best men for the front will thrust themselves, and still more their families, into the very jaws of physical discomfort, and peril even, for service involving life-consuming and health-destroying hardship! Eight years' experience at the front has burned into our very life impressions as to the damaging disadvantages under which men there — particularly men with families — have to labor; the inevitable hindrance in the way of successful effort which no place for worship, no place to live, throw in one's way.

Consecration no doubt is fundamental; and consecration we have, to the very borders of heroism. But why should one class

bear alone the burdens that belong to the whole body of Christ? When our braves went to the front in carnal conflict for the life of the nation, was there any lack of care of the commissariat? Did a loyal heart ever ask, "Is this needed? Is so much cost demanded?" Barracks, tents, and Testaments went with lint, love, and loyalty. Rations were as necessary as ramrods, and they had as much to do with victory. Can any man show the wisdom of withholding what is equally essential in spiritual conflict? There is no need that such obstacles exist, that such hardships be endured. We have money to furnish all that is needed to equip our pioneers for their work. It is a reproach to our name that we allow it to be as it is.

Looking at the matter mathematically, when will all our churches be housed, if we build less than three fourths as many houses as we organize churches?

During the last three years we have organized an average of 143 churches a year. In 1881, 167 new churches were reported. As before stated, we have been building not more than 104 houses of worship per year. In other words, nearly one church a week; and in some years more than that has been organized, to be left without shelter — without any fair facilities for doing the work for which it exists.

Here is a part of our inheritance in this incomplete work. We have an assured annuity of unsheltered colaborers, whom we have sent to the front to push on the conquest of the nation in the name of our King.

We speak pathetically of the hardships of the Pilgrim fathers. Beyond a question, they had them. They were in the face of hostile Indians. So, to-day, are some of our brethren at the front. They were short of rations. So are hundreds of our pioneers to-day. They were pinched with cold. Did they ever feel fifty-six below zero creeping through well-worn suits of second-hand clothing out of an English "Home Missionary Box?"

Particulars aside, have we not been tardy, brethren, in this work? THIRTEEN HUNDRED AND FIVE HOUSES OF WORSHIP IN THIRTY YEARS, as a benevolent contribution to the Congregational conquest of the nation! Is this up to the times? How many places of business has the enemy of all righteousness built in thirty years? Have not several sister denominations of Christians outstripped us in this work?

Last year's contributions to the Union treasury looked like a more determined advance in the work of church-building. Ninety-one new churches went on the record, with houses completed. One hundred and fifty were pledged aid. The proportion is increasing as the current year passes. We are at the very edge of wise and safe advance on the cash in hand. And this, just as the "New Northwest" and the "New Southwest" are opening expensive work at strategic points. Keen-eyed business men are scanning the entire length of the continental railway, just opened. Not a valuable point will be passed by. There never has been, there never can be, a more absolute demand than exists to-day for not less than twenty-five first-class men to take important points on that one line; and the Union ought to be authorized, in the name of our churches, to say to each of these men, "Set up an altar at every occupied point Get every dollar for the work on the ground, where that is possible. Where it is not, call on the Union."

In this new opening of frontier work the Union will study the most careful economy. But the churches cannot need to be told that the traditional $500 to pay last bills will not meet the absolute demands of this new work. Homes must be had, as well as houses of worship. It is a most unwise waste of money to help home missionaries pay $40 a month rent, when a few hundred dollars will reduce that item to $10, yes, $5 a month.

Summing up, the attitude of the Union is this: It stands with its record of receipts and disbursements in hand, open to the inspection of all men. It proposes to do its utmost to bring to the churches the latest facts from the field, setting forth the real want. It confidently expects an annual increase of funds to carry on the work. It looks hopefully to every Congregational church in the land for something. It looks to every Sunday school, to local benevolent societies, and last, but by no means least, to our Lord's rich stewards, male and female, for greatly enlarged power to push on this work. To this end, it earnestly invokes the same inspiration given to the Union by the enthusiastic action of the National Council of 1865. And through this Council we ask authority to let the contract for the speedy erection of a suitable house of worship over the head of every one of the 655 houseless churches that ought to live. Shall the second triennium from this day see it done?

L. H. COBB, *Secretary*.

STATEMENT OF THE SUNDAY-SCHOOL AND PUBLISHING SOCIETY.

MISSIONARY DEPARTMENT.

BY REV. A. E. DUNNING, S. S. SEC'Y.

A PAPER read before the National Council six years ago, at Detroit, declared that "Just so far as those having a responsibility for the Sunday-school missionary work of the churches represented in this Council have put trained men into the field for the specific purpose of organizing and quickening Sunday schools in pioneer communities and in the outlying neighborhoods of the older States, have they done well, and can they apppeal confidently for aid in carrying forward this good work. Just so far as they have come short of this, have they failed to do that which is demanded by the necessities of our peculiar population, and which has by the experience of the past fifty years been found so generally effective and hopeful."

The principle involved in this statement is recognized in all the other denominations, and is now, at last, in ours. This special department is always necessary in missionary operations, because the Sunday school is the natural beginning of the church; the surest means of extending its influence through the community, especially a new community; and the best instrument to kindle, keep alive, and guide zeal in Christian work.

Six years ago this principle was actively adopted by the Presbyterian Church, and the additions to that church by confession were larger last year than six years ago, 32,132, or about five and one half to a church. Six years ago this principle was neglected by the Congregational churches, and their additions by confession last year were a little more than half as many as six years ago, 13,539, a little more than three to a church.

The missionary department of this Society is practically a new departure. Its history is briefly as follows:—

Prior to 1874 the Congregational Publishing Society was recognized as having in charge the missionary Sunday-school work of our denomination. At times the Massachusetts Sabbath-School Society, which had become incorporated with it, had had a number of missionaries in the field, though at this time it had none. In that year the National Council advised that the Publishing Society

"be disembarrassed of all work incongruous with a strictly business enterprise," and that "the missionary Sunday-school work be incorporated with the work of the American Home Missionary Society and provided for" by that Society. It is hardly necessary to say, after this statement, that the National Council was then very young, holding its second session.

The Home Missionary Society did not want the added burden of the missionary Sunday school work. The Publishing Society did not want to give it up. But the officers of both felt that their acceptance of the judgment of the Council was imperative. The Publishing Society therefore transferred its responsibility of forming and supervising Sunday schools to the care of the Home Missionary Society, and the latter agreed to furnish all its supplies of books and literature in doing its missionary Sunday-school work exclusively through the Publishing Society. No Sunday-school missionaries were transferred, for there were none. The charitable contributions for Sunday-school work were used simply in supplying needy schools with books, maps, lesson-helps, papers, etc.

The plan did not work well. The Publishing Society received, in 1873, the year before the change was proposed, for gratuitous distribution of literature, $12,223.75. In 1879 the amount received for this purpose, added to the orders from the Home Missionary Society under the agreement, were only $1,463.14.

The National Council of 1880 recommended that the two societies confer for the purpose of adjusting more effectively their mutual relations, and securing unity and harmony in the prosecution of that work.

In December, 1880, the Publishing Society, acting on petitions from various State Associations and other representative bodies, elected a Sunday School Secretary, who entered on his duties Jan. 1, 1881.

The Home Missionary Society in May, 1882, by its Executive Committee, resolved to "relinquish all special efforts to collect funds for this particular object (the missionary Sunday-school work) and to retire from the field in favor of the Congregational Publishing Society, believing that, under present arrangements, a better success will thus be secured." In December of that year the first Sunday-school missionary or superintendent appointed by the Publishing Society entered on his work in Colorado. Since then such superintendents have been appointed also for Nebraska,

Missouri, and Kansas. No appointments have been made without earnest solicitation from representative bodies in the field where the work is to be done. Urgent applications from the newer States and Territories go far beyond the ability of our Society to meet them. The States which call for this work have assumed as large a proportion of its cost as they could. Kansas and Missouri have pledged each to raise half the cost of the superintendent. The churches of Wisconsin, at their annual convention last month, pledged themselves to raise $1,500 for the support of a superintendent for the coming year.

The efforts of these missionaries seem to be indispensable to the large extension of the churches in the new and rapidly increasing sections of our country. They encourage the formation of Sunday schools in connection with all our new and weak churches. They plant Sunday schools where Congregational churches may soon be needed, and seek the co-operation of pastors in selecting the best places, and in beginning the schools. They commence centres of Christian life and worship in communities which ought not to be neglected, but in which, with so great demands pressing on the churches, we cannot now sustain regular preaching services. They guide the Sunday schools to the use of our literature, and furnish it where the people are not able to buy it. They hold institutes to train teachers to do better work and with more directness and courage. They represent the interests of the Sunday school in conferences and associations of churches. This work lies at the heart of Christian enterprise in spreading the gospel. It is less expensive than some of our other mission enterprises. But it could not be fruitful except as auxiliary to them; and they cannot be prosecuted with the greatest success without it.

It is auxiliary also to other societies in supplying needed literature to missionary pastors and teachers. No Sunday school will prosper without helps for both teachers and scholars in studying the lessons. Books and papers in addition are almost everywhere needed to make the Sunday school attractive and to secure regular attendance. It is the aim of this Society to prepare and furnish such literature, of the best character, and at lowest cost, to those able to pay for it. But in new and poor communities, where missionaries labor, where all good reading is scarce, and where parents are often not interested to send their children to

Sunday school, the need of this literature is greatest, and the means and interest to provide for it least. Such needs can be best illustrated by statements from missionaries themselves. I might quote from hundreds of letters, but one taken because just at hand, must suffice: —

"Here are more than 1,500 people, a multitude of them children, and not one Christian, so far as I have found, in all this place. There has been neither Sunday school nor preaching till I came here, six weeks ago. Most of the people live in shanties, which they call houses. The stores and shops are all open every Sabbath. The parents are utterly indifferent, but the children are delighted with the Sunday school, and they also attend the preaching. One of my schools already numbers over 70. I shall organize another next Sunday with at least 30. I must have a paper and a card for every child every Sunday, if I am to hold them."

Through the missionary societies our churches send laborers into these fields. They expect them to reach the community with the gospel, to organize churches, and win the people to Christ. The most hopeful way to do this is to gather children, youth, and adults for the study of the word of God, with those personal relations between teachers and scholars which lead to obedience to that word in the spirit of love when it is known. These laborers cannot do this without the Sunday school. They cannot sustain the Sunday school without good literature. The people, at first, will not furnish the money to buy this, and your missionaries are not able to buy it. Therefore this Sunday-School Society says to properly authorized persons connected with Sunday schools, sustained by the American Home Missionary Society, the American Missionary Association, the New West Education Commission, and to foreign missionaries where English literature is available, "We will provide for you the necessary helps to carry on your Sunday-school work, or such proportion of the cost as cannot be raised on the ground"; and it asks all the churches and Sunday schools of our land who would help others, to contribute to the Society to provide these things, a necessary aid to reach the children of this land and of the world, with the message of God in his Word. There are about four thousand Sunday schools in care of these various societies. With about one thousand of them this Society is in correspondence, and furnishes aid to them.

Some of the reasons why this Society claims your support as one

of your instruments in carrying on the missionary enterprises of the denomination may be briefly summed up: —

1. Because a Sunday school and a denominational literature are necessary to our success as Congregationalists, and it can be best provided by those appointed by the churches and directly responsible to them. The temptation to make money by providing such literature, taking advantage of the ignorance of the people, their desire for bargains, and their prejudices, have overcome some. This work cannot be well done, unless by those who have simply the aim of doing good, and those chosen for their fitness.

2. Because the interests of Sunday-school work, as connected with our churches, require a Sunday-School Society. No great religious enterprises prosper, however necessary, in these busy days, unless some persons give their lives to direct and advance them. Without the American Board, or some similar organization, even the cause of missions would soon fade from the minds of our churches. For the highest interests of the Sunday schools, a Sunday-School Society is a necessity.

3. Because all the missionary organizations need this Society. Their other enterprises must languish without Sunday schools. There is no provision for them to receive needed aid in carrying on Sunday schools, except through this Society. Having expended so much in carrying on these great organizations, it is the plainest economy to support the Society which prompts and enables them to make their Sunday schools prosperous.

4. Because all the funds contributed are used directly to support Sunday-school missionaries, and to distribute this literature at lowest cost. These contributions, in the hands of men who are worthy of the confidence of the churches, are placed in a treasury entirely distinct from the business department, and used under their direction, but solely for missionary purposes.

5. Because the work of this Society has been practically demonstrated to be necessary and successful, in all the other denominations. Their expenditures for this work are many times as great as ours; and their growth in numbers is correspondingly greater.

6. Because the opportunity now offered to organize Sunday schools in new communities, which are to be centres of population in new States, is brief. What we do in this direction we must do quickly.

THE NEED OF ITS BUSINESS DEPARTMENT.

BY SAMUEL B. CAPEN, PRESIDENT.

The Congregational Sunday-School and Publication Society has two *departments*, as complete and distinct in all respects as if they were two separate societies. The needs of the Missionary Department have been spoken of by the secretary of the Society, Rev. A. E. Dunning. My duty here to-day is to present the claims of the Business Department, especially with reference to its need for new capital.

1. The object of the Society, viz., to publish and sell religious literature, — especially that which is adapted to the needs of the young, — is well understood. Those who have examined our printed reports must have noted the substantial progress which has been made recently, even with our very limited means. The capital of the Society of the 30th of April, 1883, was $39,890.92, a gain in two years of more than $7,000, all of which (except $1,650 of legacies) was a profit of the business. The total gains in the sales of the last year is more than $10,000, and largely in the department of Sunday-School Helps, which is the most profitable part of the business. The circulation of the "Little Pilgrim Lesson Papers," which was but 12,000 in the year closing April 30, 1881, increased to 24,000 in 1883; and the "Pilgrim Quarterly," from 15,000 in 1881, to 45,000 in 1883.

When we consider that of this $40,000 of capital, about $17,000 is necessarily invested in stereotype plates and store fixtures, and $19,000 in books, bound stock and sheets, leaving only $3,700 as "quick capital," we think it is fair to say that the result of the past two years is gratifying. It must be very evident that the Society is laboring under a great disadvantage for means properly to prosecute its business. It is obliged to buy its material on credit, and cannot thereby avail itself of the large discounts always given to prompt cash. Our *great need* may therefore be given as the first reason for helping to sustain our Business Department.

2. It *is always good generalship to strengthen yourself at the weakest point.* Certainly the need of our Sunday-School Society has been neglected the longest. We have no need to be ashamed of our denominational work as it finds expression in all our other benevolent societies. We glory in our American Board as it steps

forward so grandly in its foreign work, the peer of any similar organization in the world. The same may be said of our Home Missionary Society, as with redoubled energy it is pressing forward eager to be on the frontier line among the first, to hold the new settlements for the kingdom of Christ. What denomination has done more, what has done as much for the colored race as our own, represented by the American Missionary Association? And is not our Boston City Missionary Society, supported entirely by our Congregational churches, the model of similar organizations the world over? Notice also how generously we have been equipping the various colleges in the West, institutions which will stand forever to help onward Christian civilization. It is with proper pride that we can occasionally look at these things and rejoice in what Christian consecration has already wrought. But when we turn and look at our work the past ten years for the *children*, we find that it has been most sadly neglected. This neglect seems the more apparent when we contrast it with the work of other denominations. Taking the year ending April, 1883, the sales of the Baptist Publishing Society were $363,560; of the Presbyterian, $194,402; and our Society, the same year, but $101,669. The year ending April 30, 1882, the receipts of the Baptist Publication Society for *missionary* work were $103,784; of the Methodist, $77,000; of the Presbyterian, $55,483; and our Society, $6,257. The Baptists had 124 men employed, the Presbyterians 54, and our Society one. Last year our receipts for the work were $12,000, and six men were employed.

The simple statement of these facts is sufficient. It requires no argument to prove our mistake.

The *two things* for which this century will be remembered in all history will be: 1. *Its missionary work;* and, 2. The *growth in the universal study of the Bible in the Sabbath school all over the world.* We have done our full share in the former; let us see that we take our proper place in fulfilling our mission in the latter. This work is best done by our various denominations, each by its own best scholars preparing the material for its own publication society, and thus, along these various lines, sending it forth on its mission of good.

3. In all other work, we have realized fully the importance of taking especial care of the *foundation.* Is not the growth of our churches in the next generation to come from the children of this?

Who is to support all our religious charities twenty-five years hence, if we allow other denominations to gather all the children? You ask, is there any reason for alarm? Look at the Presbyterian Church Report for 1882 (the latest published). The additions to their churches by confession have *increased* about 3,000 over the year 1878, while ours are only a little more than *one half* as many in 1882 as in 1878! And, as is very well known, these additions come in a large degree from our youth. If we are to hold our proper place and retain our children, we need to give them an attractive literature of our own. Is it right, with all our wealth as a denomination, that any Sunday-school superintendent or pastor should be obliged to look in the stores of others for their needs? We have no more important matter than to see that our Society has the ability to furnish the very best religious literature to be used in this *foundation* work.

4. In our great work in the West, in almost every case, the Sabbath school is the *necessary commencement of the church*. In sparsely settled regions, before there are enough people to organize a church, the first thing to be done is to gather the children into a school-house or depot and hold the ground. If there were time hundreds of illustrations could be given where strong churches owe their origin to this work.

5. It is also the most *economical* method. Some of the new settlements in the West, particularly in the mining districts, have a shifting population. It would not be wise at once to build permanently. This is the very method to give the people the gospel, while the future of the place is being determined. One missionary in Kansas recently travelled off to such a mining region, living for five days on crackers and water. He found 1,500 people, with no church influences whatever. Tobacco was the only god, and mothers could be seen in the street with a baby in their arms, smoking a clay pipe, and with a quid of tobacco under each cheek. Do you realize that in such a godless community as this, the votes count just as much as your ballot? Three Sunday schools have been established here and the children are greatly interested. Thirty or forty dollars will provide a school with "Lesson Helps," papers for the children, etc., for a year, and Christ can thus be preached. The Home Missionary superintendents say this is the best method to commence the work. And, to a large degree, it is the attractive illustrated papers which please

the children, and induce indifferent parents to permit them to attend. It would be impossible to organize Sunday schools without them. Rev. F. B. Doe, Superintendent of Home Missions in Texas, says, "We cannot do much without your Society in the Southwest." Mrs. Sybil Carter, of the "New West Education Commission," says, "If you cannot support our Sunday-School Society, do not send us to the front."

6. We can reach our foreign population best through the Sunday school. The great danger to America to-day is the incoming tide of foreigners. The question is whether we can Americanize and Christianize them, or whether they will Europeanize and heathenize us. They are attacking everything that we hold sacred, and our religious Gettysburg is soon to be fought. We can overcome best by working among the children. We can do but little with the adults, whose habits are formed and fixed, but these are glad to have the children study and learn our ways. These new States and Territories are now being formed and moulded for all the future. We can shape them if we will now. Ten years hence it will be too late. Delay is certain disaster. We must put the impress of our Christian civilization, and especially of our Christian Sabbath, upon this new life through the children, if we would hold the new land for Christ. Has not our national government, after spending millions in trying to meet this great Indian question, just succeeded in finding the solution of the problem by teaching the Indian boys and girls at Carlisle and Hampton?

7. Again, not only do we need the literature to help gather our schools, and for use during the *one hour* in the week when we have the *ears* of the young, but we also need it for the use of their *eyes* through the other hours of the Sabbath and of the week. All Americans read prodigiously, and there can be nothing more important than to furnish a proper literature for the young. We must follow them to their homes and touch their hearts and lives there through the *printed page*. Other denominations are doing it; have we no responsibility? Shall we be dumb when such a message is given us to proclaim? And in this way we can reach out and help in the forming of the character of men away out on the frontier beyond even the Sunday school for the moment. Furnish the Sunday-school missionary with the proper materials. The dwellers in the "dug-outs" are sure to read them. Only those who have been over the ground realize the absolute thirst of these poor people for something to read. We can reach them if we are wise.

8. But some one will ask, "Why not go on as we are, if you are gaining so rapidly?" It would take us twenty years to accumulate a capital sufficient to do the business properly. Do you want to lose a generation? The devil does not mean to if he can help it. He knows the value of *time*. Do not we? Furthermore, our present capital is not sufficient to supply the needs of our present schools, to say nothing of growth. They want more books, and increasing knowledge increases the demand. Shall we supply this demand or compel it to go elsewhere? If you want to make strong, vigorous, Congregational churches, we must provide a solid religious and denominational literature. At present, our means are not *worthy* of our denomination. We ought to hold a different position in the trade. We ought to be able to employ the best talent to provide our own literature, which will give us a proper vantage-ground in exchanges of books, etc., with other publishing societies.

9. But further, some one says, "Why not establish union Sabbath schools in the West, under the auspices of the American Sunday-School Union?" I have nothing to say against the grand work this society has done. But why have all the other denominations so largely given up the sustaining of this, and gone on steadily increasing their contributions to their denominational Sunday-school societies? Because there is a weak point in the Union plan, which is this. We expect a Sunday school to grow into a *church*. But into what denomination shall a *union* Sunday school grow? It becomes the source of strife and contention, and delays, oftentimes, the formation of a church. As an illustration, in one of the important cities of Massachusetts there was formed, a few years ago, a union Sunday school, in a part of the city where the growth has been rapid, and where there is now abundant room for a church. But there is none formed, and why? Simply because three denominations are represented in about equal proportions, which prevents anything being done. A Sunday school that is not responsible to some particular denomination is like a wandering child without a home; it comes to nothing. Furthermore, the Sunday-School Union will not furnish supplies to the missionaries forming Congregational Sunday schools. But the Congregational churches of Connecticut alone paid last year into our treasury $1,367, and into that of the American Sunday-School Union about $12,000. Is that wise, when they will not aid us at all?

10. Does any one say this is sectarianism? I think not. I

care but little whether you establish a Presbyterian or Methodist or Baptist or Congregational Sunday school. They all teach the gospel of Jesus Christ, but I think, as a rule, union Sunday schools are a mistake. I said I cared but *little*, but I do care that *little*. Those who were at Saratoga last June will remember how unanimous the superintendents of Home Missions from the far West were in their statements that the *people wanted our Congregational polity*. Its freedom, its self-government, seemed most appropriate to their prairie life. It was the atmosphere phere they liked to breathe. It was the polity our Pilgrim fathers gave us, and through its teachings came the spirit which at last gave us the American Republic. It is the polity to-day most in harmony with our free institutions. It is the "*common people's*" church, and we ought to glory in it and stand by it. It is our sacred trust, and as we believe in it, let us work for it as though we believed it. We need this money to do your work properly. As has been well said by another, the regular mercantile law of "demand and supply" does not hold always in the publication of religious literature. The sinful human heart does not naturally make an earnest "demand" for it, and it is our duty to publish and circulate, and hereby, by the aggressive power of the gospel message, *create a demand* where it was not wanted. We cannot "let it out" to the publisher of miscellaneous books. It is a business complete in itself and of sufficient importance to tax the best efforts of our ablest men.

And then, after the money is raised, be loyal to your own Society and purchase its publications. The profit we make can then all be given to furnish supplies for the Missionary Department, whose calls are to-day a hundred-fold greater than its abilities to furnish. To quote from another, "The denomination which shall possess our land is the one that shall organize and sustain the most Sunday schools." Let me add, the denomination that shall organize and sustain the most Sunday schools will be the one that has the best equipped and the ablest managed publication society, and which can keep in the field the best missionaries, and furnish them with the best helps for this work.

Several years ago, I heard Dr. Bissell, of India, tell of a struggle he saw in the natural world. From the top of a great tree, called the "bitter nim," was growing a "sacred fig-tree." On drawing near to examine the phenomenon, he found that the latter had grown through the former in its very centre, and taken root in the

ground. A life-and-death struggle was going on, the nim to crush out the fig-tree, and the latter to burst open and destroy the former. The fig-tree was being triumphant, the nim being cracked from top to bottom. Does not this represent the struggle now going on in the spiritual world between good and evil, all over our land? The kingdom of darkness has had a tremendous growth, and all its powers are organized to crush out everything that is good. Our hope is in the new young life of our land, in winning them for Christ. Then we shall have the victory over every evil, however mighty it now appears, dividing it asunder and destroying it forever. It is indeed a life-and-death struggle, but it is not death to us, for we have the *promise of triumph in the living Christ.*"

THE NEW WEST EDUCATION COMMISSION.

SPEECH OF REV. CHARLES R. BLISS, SECRETARY.

What I shall say for the New West Commission will gather itself about four points, — the work in hand; the methods of doing it; the results reached; and plans for the future.

The Work in Hand. — How shall I describe it to you in the brief space allotted to me? Two Territories, vast in extent, on the highways of national trade, rich in resources, and destined soon to become States in the American Union, are under the control of un-American, anti-republican, and anti-Christian authority. The masses in both have little, know little, enjoy little. In the one a civilization older than any other in the Union prevails; but it is a civilization of mediæval times, unchanged in its main features from that existing in Europe, where all learning was the possession of the few, and superstition was the halter with which the common people were led. The native inhabitants of New Mexico are under masters, held by ecclesiastical authority as in a vice. They suffer from the lack of one great element of strength, viz., the school. The lost art in New Mexico is the art of teaching, the absent force is the force of intellect. Authority has no check, superstition no antidote, liberty no guide, because the rulers have conspired to shut out the light of education, and govern the land according to the profane maxim, "Ignorance is the mother of devotion." One hundred thousand people is not a great number, when compared with the millions in Asia or Africa, but when the fact is considered that that hundred thousand have their hands on the door of the

American Senate, it is a very great number, far too great to be lightly treated. They must be educated, and numbers are now saying, "Give us a school." On Monday of this very week, I received letters from two purely Mexican towns, asking teachers. Said a Mexican to me last summer, "I have nine children, and I will send them if you will start a school here." "But," said I, "won't the priest object?" He replied, "Yes, but what of that, all the world is moving, and we must move." Believe me, there are thousands among that people who will move if they can find helpers.

But the problem in Utah is more pressing and more difficult. Fifteen thousand criminals, law-breakers in the infraction of those social laws which the world recognizes as essential to the purity of homes and the peace of the State, have under their control one hundred and twenty thousand more whose voices and votes and personal influence they use to conceal and defend their crimes. The problem is to break the grip of the smaller number upon the larger, to destroy the religious fears by which the larger are led, to dispel the cloud of ignorance by which they are enveloped, to disprove the slander by which they are made to believe that the people of this country are their enemies, and to break that church alliance which makes them the abettors of impurity and crime. There are thousands of uneasy, dissatisfied, even rebellious Mormons who are kept in their church relations because they do not understand the temper of the American people. All Mormons have for a long time been put together into the furnace of public scorn, and they have become welded fast. We must change that policy. We must disintegrate, and so destroy. We must convince the masses that the words "despise," "hate," "loathe" have no place in our vocabulary when we speak of the honest, the misled, and the non-criminal among them. We must prove by our acts that we are glad to meet them on the common ground of Christian forbearance and helpfulness, and that the word "Mormon" itself is no longer a word with which to call up shapes of horror and of shame. In short, the "Christ spirit" must be carried into Utah and make itself felt in all glad, sympathetic, kindly ways, in homes, social life, and daily intercourse. And this, without enlarging further, is the work of the New West Education Commission.

THE METHODS OF DOING IT. — These are mainly embraced in the Christian school. The Commission goes into a Mormon town, lays a site, builds a school-house, and puts into it a warm-hearted Christian woman, skilful as a teacher, sympathetic in personal

qualities, earnest as a Christian, familiar with Sabbath-school methods, a player on the organ, a singer, and one who will not shrink from disagreeable contacts or hard work. It then invites in the children and they come. The fact that its errand is one of love interests and awakens them, and attracts their parents as well. Its new methods and appliances, with its evening meetings and temperance meetings and Sabbath schools, make its movements popular and influential, and indicate very plainly a method of breaking off the recent fetters by which the people are held.

When opportunities are given, the Commission says to the more intelligent, "This movement of ours is no new thing. Ever since the first settlements were commenced on the Atlantic coast, the East has been giving to the West You have had a hard time, subduing the wilderness and building your homes, and now, in this matter of education, we will help you. We fight against nothing that is consistent with Christianity, and shall use no weapons but those of intelligence and religion. Our teachers in Utah have come from our best schools, some of them from wealthy homes; they are our best girls, and you will find them the best friends that you and your children ever had."

To its teachers, the Commission says, "You go to Utah, not to wage a war of words against Mormonism, you go neither to criticise the people, disprove their beliefs, nor condemn their leaders. You are a Christian teacher, and your office is to instruct the children, to awaken their inquiries and develop their minds, so that of themselves they will throw off the errors in which they have been bred. Start a Sabbath school soon. You will be the superintendent and the whole corps of teachers, but your power will increase with the demand for it, and it may be your good fortune to lay the foundation of a church where, not long ago, your coming was feared, perhaps denounced."

To the Home Missionary Society the Commission says, "These buildings that we buy and build are for your use, as well as ours. Bring on your missionaries and hold every inch of ground that we get. Our teachers will help you in every way, and by your efforts and ours, with God's help, churches will not be as scarce in Utah ten years hence as they are now."

THE RESULTS REACHED. — These have more than justified the movements hitherto made. The work now prosecuted was commenced before the Commission came into existence, and from the first until now has had the following history. There were in

1878.	Schools, 2;	teachers, 5;	pupils	. . . .		250
1879.	" 5;	" 8;	"	. . . .		500
1880.	" 10;	" 15;	"	. . . .		700
1881.	" 15;	" 19;	"	. . . .		1,200
1882.	" 19;	" 30;	"	. . . .		1,600
1883.	" 35;	" 52;	"	(probably) . .		2,500

These figures, gratifying as they are, express but a small part of the actual results. Prejudice has been undermined, emulation aroused, Christian literature disseminated, the spirit of inquiry awakened, and a decided impetus given to the process of disintegration, which, beyond question, is going forward in many Mormon towns. Add to all this the Sabbath schools formed in connection with our schools, and the preaching services established by the four home missionaries at work in circuits of three schools, and an amount of good beyond computation will be seen to have been done already.

Plans for the Future.—We know no such word as failure in this work. Providence has smiled upon it from the first, and we certainly shall not stop till that smile becomes a frown. The demands for the current year are as follows: —

For Teachers	$27,500
" Rents and school furnishings	5,000
" Sites and buildings now being erected . . .	22,500
" Current expenses	5,000
	$60,000

To enable it to meet these demands and to enlarge the work as occasion shall permit, the Commission asks the indorsement of this Council and the earnest sympathy and prayers and liberal gifts of the churches.

RESOLUTIONS OF REV. A. H. ROSS ON MINISTERIAL STANDING, 1883.

The following preamble and resolutions were also presented by the Rev. A. H. Ross, of Michigan, accepted, and referred to the Committee on Ministerial Standing, to report in 1886: —

Whereas, This Council, at its first session, in 1871, by unanimous vote, adopted resolutions declaring "that all ministers in our denomination ought to be in orderly connection with some ministerial or ecclesiastical organization which shall be able to certify to their regular standing in the ministry," and urging "our

churches not to employ, as preachers, unsettled ministers without such evidence of their good standing in the ministry"; and,

Whereas, This Council has since then reiterated for substance the same declarations as in 1877 and 1880; therefore,

Resolved, 1, That this Council means by "orderly connection" of ministers such a membership in some association or conference as is secured on proper ministerial credentials by vote of the body receiving to membership.

Resolved, 2, That "regular" and "good standing in the ministry" in our denomination is the continued membership of ministers in associations or conferences thus secured, by which these bodies are made responsible for all ministers thus connected with them.

Resolved, 3, That, in the exercise of this responsibility, the association or conference, for cause, may arraign, try, expel, or drop any minister in connection with it; or, if there be no complaint against him, it may dismiss him with credentials to any co-ordinate body.

Resolved, 4, That, if the excluded or expelled shall be aggrieved in the action of the said body, he may ask the association or conference doing the alleged wrong to join with him in calling a mutual council to review the case and advise in the matter; and, on its refusal or neglect to do so, he may call an *ex parte* council for the same purposes.

MEMORIAL OF GENERAL ASSOCIATION OF MASSACHUSETTS AND OF THE GENERAL CONNECTION OF WISCONSIN ON SUNDAY SCHOOLS.

The General Association of Massachusetts to the National Council of Congregational Churches of the United States:

Brethren, — We are persuaded that you fully recognize the fact that the Sunday school includes, to a large and increasing extent, the work of the churches in Bible teaching and in the religious training of the young, and that no department of the church is more important to the matter of knowledge of Scripture, to its increase in numbers and power, to the cause of temperance, the preservation of the Sabbath, and all moral reforms.

It is, therefore, of the highest importance that the church should recognize and adopt the Sunday school as its teaching, and aim

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[This Memorial, in identical form, was presented by the General Convention of Wisconsin.]

to make it one with the church in the persons composing it, the government controlling it, the doctrines taught in it, and the work done by it.

It is of the highest importance that the teachers in the Sunday school be well qualified to expound the Bible, that pastors and officers should be acquainted with the methods of Sunday-school administration found to be most effective, and interested in the steps which promote progress in this work.

This, as a concern of the churches, may be greatly promoted by its consideration in their deliberative assemblies, and by such thorough organization as shall give to the work the sanction of the churches, and suggest methods for its operation.

We, therefore, the General Association of Massachusetts, request the National Council of Congregational Churches to advise:—

1. That the general associations and conferences appoint standing committees on Sunday-school work, with a view to the gathering of statistics and information from all the Sunday schools within their bounds, to setting apart a time each year for hearing the reports of these committees, and for popular addresses on this subject, to the end that local associations and conferences may be persuaded to devote time to this matter in their meetings, and that measures may be adopted for the improvement, increase, and greater thoroughness of Sunday schools, and to make all the workers in them feel the interest and sympathy of the churches in their teaching labors.

2. That the churches, for the sake of promoting unity in this work, and of enabling our denomination to produce the best literature for Sunday schools, encourage the use of the lesson helps and other literature published by our denominational Sunday-School and Publishing Society.

3. That the churches make more earnest, systematic, organized efforts to gather all classes into the Sunday school; and especially that they sustain by their prayers and gifts the missionary work of our Sunday-School and Publishing Society, which is the fostering and organization of Sunday schools throughout the entire country.

MEMORIAL TO THE NATIONAL COUNCIL.

The following memorial was unanimously adopted at the last meeting of the General Association of the Congregational Churches of Dakota, held Sept. 20–23, 1883:—

To the National Congregational Council of the United States:

We, the General Association of Dakota, in Watertown assembled, do pray you to appoint a committee who shall confer with the executive department of the national government, and secure the establishment of an efficient Bureau of Indian Education.

By vote of Association,

G. S. BASCOM,
Recording Secretary.

MEMORIAL

To the National Council of Congregational Churches, Concord, New Hampshire:

Dear Brethren, — The Alumni Association of Chicago Theological Seminary, at its annual meeting, last April, voted to call your attention to the need of early and adequate provision for aged and disabled ministers and their families.

We are convinced that the present method of caring for such indigent persons by State societies does not meet the necessities of the case. Some States have no such societies, and others, especially the newer ones, make very inadequate provision for such worthy poor. State lines must be regarded, so that the poor of one State cannot be cared for by another. Men who have spent their days laboring for their fellow-men upon salaries barely sufficient to support them are driven in old age to secular work to keep themselves out of poorhouses and from absolute want.

It seems to us that a national society should be formed as soon as practicable that shall not be hampered with State lines, and that shall appeal directly to all our churches for aid in this important matter.

These poor we have always with us, and their number will increase with the growth of our denomination. Hoping that this object will receive the attention from you that shall lead to the formation of a society to care for these worthy poor, we remain yours in the bonds of the Gospel.

For the Chicago Alumni Association,

J. C. ARMSTRONG,
C. W. MERRILL,
M. S. CROSWELL,
} *Committee.*

Chicago, Ill., Sept. 12, 1883.

The following memorial was also received on the same subject: —

"The General Association of Illinois hereby memorializes the National Council of Congregational Churches to take measures to meet, in such ways as may be practicable, on a national scale, the evils attendant upon the inadequate support of ministers, their poverty, sickness, and death, and the destitution of their families."

In behalf of said Association,

ARTHUR LITTLE.
A. W. BOYDEN.

MEMORIAL OF BERKSHIRE NORTH ASSOCIATION OF MASSACHUSETTS ON MINISTERIAL STANDING.

To the National Council of the Congregational Churches convened at Concord:

Dear Brethren, —

Whereas, There is great diversity among Congregational ministerial associations in the conditions upon which persons are received to membership, necessitating frequent breaches of associational courtesy or a frequent setting aside of such conditions on behalf of those received by letter from other associations; and

Whereas, The conditions of membership in some associations, unless waived, exclude from membership persons approved by competent councils and ordained as pastors within the limits of such associations: —

We, therefore, the Berkshire North Association, realizing the fact that any change in one association must affect others also, respectfully memorialize your honorable body upon this subject, and ask that you suggest to the associations some common conditions of membership adequate to the purpose of such bodies, which can be adopted alike by all Congregational ministerial associations, thus securing greater harmony of action in and among these bodies.

For the Association,

A. C. SEWALL,
Special Committee.

Williamstown, Mass., March 1, 1883.

REPORT OF COMMITTEE ON FINANCE.

The committee on the treasurer's report, and finance, beg leave respectfully to report: —

That, in their opinion, some means should be at once provided

to replenish the treasury. It is evident that the contributions of the churches, even if they be ample, come in too late, especially for the year following the sessions of the Council, to supply the needed means to publish the Minutes of the Council, and the Year Book next following.

They therefore recommend,

1. That the treasurer, assisted by the chairman of the Provisional Committee and Committee on Finance, be and is hereby authorized to solicit of benevolent individuals and churches the sum of three thousand dollars, to be held as a reserve to meet such exigency.

2. That the treasurers of the State Congregational bodies be urged to the earliest possible collection and transmission of their respective collections.

3. That the Provisional Committee be authorized to call upon the churches for a contribution, to support the work of this Council, not exceeding two cents per member for the year 1884, and one cent per member for each of the years 1885 and 1886.

4. That the action of the treasurer in giving early information to the churches of the state of the treasury is approved, and that he be authorized to act at his discretion in securing relief in time to come.

5. That the report of the treasurer to be published in the next Year Book include all payments made by the churches before the first day of January, 1884.

On behalf of the committee,

J. N. HARRIS,
Chairman.

REPORT OF COMMITTEE ON THE SECRETARY'S REPORT.

THE committee to whom was referred the secretary's report respectfully submit that the facts and figures of this carefully prepared and exhaustive report challenge the serious and prayerful attention of the ministers and messengers of the churches now assembled in Council.

Here is a country larger than that over which Cæsar ruled, a country whose prosperity is the wonder of the world, whose population is already more than 50,000,000, and into whose vast territory

is pouring ceaselessly a mighty stream of immigration from almost every quarter of the habitable globe; a country, moreover, whose coast was first occupied and whose government and institutions were confessedly founded by ministers and members of this Congregational church; and yet, in spite of the marvellous progress witnessed in every direction, Congregationalism lags, the spiritual power of our churches wanes, and we find ourselves forced to face the hard, sad fact that since we last met in Triennial Council the additions to the Congregational churches of America have been fewer in number than in any corresponding period for the last sixteen years. Only 12,360 persons received on profession of faith into all the churches of our polity in the land, — an average of only about three members to a church. There is a net increase in our benevolent contributions of $300,000. Our churches are raising for charitable work or home effort over $6,000,000 annually. Our Sabbath schools have an endowment of $454,578, showing an average increase of $5,690. All this calls for profound gratitude to Almighty God, the giver of every good and perfect gift. Nevertheless, with all our giving and all our gathering, the statistics of the report establish the startling fact that all the churches of our order have succeeded in bringing, on an average, only three persons per year from darkness unto light, and from the power of Satan unto God. And this is not all; while from fields white for the harvest there have been gathered only meagre sheaves during the past three years, the laborers, though few, have steadily grown fewer. The tables prepared by the secretary in the report before us show a marked relative decrease both in the students in our theological seminaries and in the young men in our colleges who are looking forward to the Christian ministry. Bright minds are making choice of other professions and enter into other callings. It is true, indeed, as the report shows, that there is no dearth of ministers in the Congregational denomination at present. The number of pastors is about equal to the number of pulpits now. But what about the future? With an increased and increasing demand for men to man the foreign field, with an advanced and advancing movement all along the line, in the home field, with voices calling to us from the States and Territories on the far-off Pacific slope, and saying with increasing urgency, "Come out and help us," what shall we do? How shall we meet their appeals for help unless in some way this worldward tendency in our educated young

men can be checked and the ranks of the Congregational ministry adequately re-enforced?

In view of the grave statements and statistics of this valuable report, your committee are unanimous in the conviction that no more important theme can come before this Council than that furnished by the subject-matter of the report before us. They believe that the most urgent duty of the hour is to get all possible light, and to search out carefully and prayerfully the *causes* of the meagreness of the harvests and the relatively lessening number of clerical and consecrated laborers. If your committee may venture a suggestion, it is this: that while something may be done in the way of augmenting our spiritual harvests by giving more thought to organization, systematization, and various other improved methods of Christian work, and something effective in the way of checking the decrease in the number of young men looking forward to the ministry, by honoring the pastorate and aiding young men who are willing to qualify themselves for the high duties of this sacred office, after all, the supreme need of churches and ministers alike is a fresh baptism of the Holy Ghost. It was the complaint of Celsus, who first wrote against the Christian religion, that in the primitive church and in pentecostal times cobblers, wool-combers, leather-dressers, and others, uneducated men, were wont to go from house to house testifying in the glow of their new-found faith to the exceeding preciousness of this glorious gospel of the blessed God. Why did they do this? Because, in the simple language of the Bible, they were filled with the Holy Ghost. They could not but speak of what their eyes had seen, their ears heard, and their hearts had felt. Let there come upon our ministers and members this power from on high, this anointing from the Holy One, let there come to our churches and our homes a genuine revival of "pure and undefiled religion," and how speedily would our barren vineyard become fruitful, while the wilderness would blossom as the rose!

Your committee would also recommend the appointment of a committee which shall take into consideration the whole question of the small additions to our churches, and the marked decrease in the number of young men in our colleges and seminaries who are looking forward to the Christian ministry, the same to report at the next meeting of this Council.

In behalf of the committee,

T. K. NOBLE.

REPORT OF COMMITTEE ON REPORT OF COMMITTEE OF 1880 ON THE PASTORATE.

The committee to which was referred the report on the pastorate, read by Rev. A. H. Ross, of Michigan, suppose that the only part of the paper needing their special attention is the resolution at the close, which recommends that —

"*The term 'acting pastor' and its abbreviation 'a. p.' be dropped from our nomenclature and statistics.*"

This recommendation is supported by an argument which sets forth that there is no evidence that those called pastors in the New Testament were installed by council; that the Cambridge Platform knows nothing of installation by council; that the Boston Platform of 1865 recognizes the call of the church and the acceptance of the same by the minister as the essential elements in constituting the pastorate; that the intervention of a council is not necessary "as a safeguard to the welfare of the churches in their intimate communion with each other"; that the use of installation by council has grown out of circumstances, and is not a development of a principle, and that, in consequence, it is slowly falling into disuse. The report proposes to make membership in associations and conferences of churches the safeguard to purity in the communion of churches, and recommends that all ministers in regular connection with such bodies who have accepted calls to the pastorate given by formal vote of a church be enrolled as pastors.

Your committee are not able to agree with the views set forth in this report. The practice of installation by council has certainly been approved by the usage of our churches for a great number of years. It is strongly commended by the Boston Platform of 1865, and it has been in various ways sanctioned by our Triennial Councils. Three years ago a committee reported to the Council that "it would be very unwise to modify our usage from its normal and healthful form to one that is only adapted to a state of things where the churches are feeble and immature. We had better hold on to the practice which has been entirely satisfactory in the older States, and will soon naturally be so in the newer. While the pastorate, therefore, should be encouraged, it would not be best to do anything by which the distinction between it and the acting pastorate should be obliterated in our nomenclature. To publish both

in our Minutes as pastors would conceal an important distinction and be calculated to cheapen the pastorate in the public mind." * We heartily adopt the language of that report. We also note the fact that the largest number of churches which do not install their ministers by means of a council are in those parts of the country where the rapid formation of new churches — many of them of necessity weak, and in some respects immature — has interfered with their normal development. The churches in the older sections of the country still adhere, in a majority of instances, to the older practice. We find, further, that although the larger number of our churches in the whole country have neglected installation, the larger and more influential churches in all parts of the country do, as a rule, install their pastors; so that, while counting by churches, there is a majority who do not follow the older usage, yet, counting by the membership of churches, the majority of Congregationalists still call upon councils to install their pastors. We find that this is true in the cities of the West as well as in those of New England. We think it is reasonable to expect that the influence of these leading churches of the West, and of the churches in the older States, will, in time, lead the smaller churches to seek installation for their ministers.

The commitee also ask attention to the fact that at the East the conferences of churches, as a rule, are made up of the ministers and delegates from the churches. Any minister who is in charge of a Congregational church is entitled to membership in the conference, provided his church desires to have him a member. The members — as well ministers as laymen — are simply representatives of the churches. There are no doctrinal tests of membership applied, and there are no permanent members. It is plain, therefore, that these conferences cannot serve as the guardians of the purity of the ministry without radical changes in their constitution, — changes which seem to many of our people to conflict with the principles of our polity. The associations at the East, also, are made up entirely of ministers. Many of them have no doctrinal basis, and there is no way by which the churches can have a voice in determining their membership. Indeed, the churches at the East have depended entirely upon the action of councils for ordination and installation as the safeguards of the purity of the ministry. The proposal, therefore, to make membership in associations and

* Minutes of 1880, p. 193.

conferences the test and safeguard is impracticable in a large and important portion of the denomination.

For these reasons we dissent from the reasoning and the conclusions of the report under consideration.

We recommend that the report be printed in the Minutes.

E. HOYT BYINGTON,
M. D. FOLLETT,
GEO. B. SPALDING,
} *Committee.*

REPORT ON THE PAPER OF HON. J. M. W. HALL.

It seems to your committee that any argument by them upon an argument addressed to the Christian conscience so cogent, incisive, and pungent as that contained in the paper of Hon. J. M. W. Hall would be idle. They have only to express their joy and gratitude that Congregational laymen are coming forward to advocate thorough-going principle and practice in respect to that stewardship of what the Lord lends to his people which is vital to the support of his cause. If others will not only bear the truth as to Christian giving, but insist — as the writer of this useful paper does — upon being taught more of the duty, privilege, and blessedness of beneficence from the pulpit, no good work in which the churches are engaged can languish, and none in which they ought to engage be neglected. When brethren and sisters of means realize that Christ's judgment as to what is right in this regard does not respect merely what they give but also what they give *from*, and how much is retained for themselves *after* they have cast into his treasury, and when those of small resources shall really practice self-denial in order to give, and when pastors shall set no lower standard than the Master himself set in the parable of the poor widow, every Christian cause will grow strong in needful funds. We especially rejoice in the earnest suggestions of this paper on *system* in contributing as lying at the very foundation of all systematic progress in every part of our Christian work. It is, therefore, recommended that a committee of three be now chosen to report on "System in Christian Giving" at the next session of the Council.

GEO. F. MAGOUN,
B. F. HAMILTON,
G. R. MERRILL,
} *Committee.*

REPORT OF COMMITTEE ON PAPER ON RELATION OF CHILDREN TO THE CHURCH, 1883.

The committee to which was referred the paper of Rev. Dr. Spalding on the "Relation of Children to the Church" express their conviction of the great importance of the subject at the present time, and of its growing claim upon the attention of the churches. We commend the earnest and tender spirit of sympathy for childhood which breathes through this paper and envelops its argument and appeals, and we recommend the adoption of the following resolutions: —

Resolved, 1, That the Council hereby commend anew to the attention of the ministers and churches the large and hopeful field of Christian effort offered to them in the young life of their congregations. We ask them to consider whether it ought not to be made more positively than heretofore our settled aim and recognized custom to draw within the fold of the church and under her tender and watchful care the children in whom may be discerned the moving of the Spirit's renewing power and the first dawning of a new life.

Resolved, 2, That we count it the duty and privilege of all who love our Lord Jesus Christ to use every practicable method of awakening in children the consciousness that the Saviour is calling them to himself, and to train them from their earliest years with the aim and expectation of enlisting their tender hearts in the love and service of the Redeemer; to this end, that all fathers and mothers should use the mighty power of parental love, that Sunday-school teachers should affectionately and *definitely* point and lead the little ones to Christ, and that pastors should from time to time recognize the children in the public services of the sanctuary, and also make full use of such methods of private and social influence as the experience of any of the churches in these days has suggested or as a loving, yearning Christian sympathy can invent.

GEO. M. ADAMS,
BENJAMIN TAPPAN,
AUSTIN HAZEN,
} *Committee.*

STATEMENTS OF DELEGATES FROM THEOLOGICAL SEMINARIES.

BANGOR THEOLOGICAL SEMINARY.

BY REV. S. WINCHESTER ADRIANCE.

Although not formally commissioned by the seminary to represent them before this Council, I cannot let this occasion go by without a few brief words. We, in Maine, love the seminary for what she has been as well as for what she is. She is doing a great work for Congregationalism in Maine. Speaking thus unprepared, I can only speak in a general way. Concerning the finances, I have no statement.* But there are two things I may say: In the first place, the seminary is well manned. The different chairs are well filled with zealous, earnest instructors. They are men who have a great enthusiasm for their work, and, better still, a personal interest in the young men under their tuition.

In the second place, this seminary holds a position of her own among the seminaries. Providence has committed to her a special mission, viz., the fitting for the ministry of men who have not received a college training. Many of these have been converted late in life. The curriculum has been arranged especially for these, while not lacking for those who are graduates. Bangor has of late years sent out many of these ungraduated men, and they have reflected great honor upon her. Not having graduated there myself, I am at liberty to say that no seminary has done more for the denomination than Bangor.

I think I may say Bangor Theological Seminary is well manned and flourishing.

HARTFORD THEOLOGICAL SEMINARY.

BY REV. S. B. FORBES.

The Theological Institute of Connecticut received its charter in 1834, and was founded by the Pastoral Union, at East Windsor Hill.

In 1865 it was removed to the city of Hartford, where for fourteen years it occupied three small buildings on Prospect Street, securing thereby a small increase of membership.

* The total amount of funds is $200,000. This does not include buildings, grounds, or library.

By a munificent donation from the late Mr. James B. Hosmer, a spacious edifice bearing his name was erected on Broad Street, in 1879, where ample accommodations are now provided for the professors and a large number of students. The building is heated by steam, lighted by gas, and amply supplied with water upon every floor.

It has a fully appointed culinary department, with dining-room, where students may obtain board at first cost.

The dormitories are so designed that the direct sunlight may enter each of them some part of the day the year round.

In the rear of the main building is a gymnasium, where regular exercise is taken, four days in the week, under a competent instructor, who takes accurate measurement of chest and muscular development.

A music-room has been constructed expressly for exercises in voice-building, and for training the students to be not only independent singers but competent *leaders* of singing. This department of culture, stimulated as it is by a large choral union in connection with the seminary, is becoming an increasingly attractive feature of the Institute.

The library has been greatly enlarged by the expenditure of $18,000 within the last three years. Sixteen thousand volumes were purchased in 1882. Arrangements are making for better accommodations for the library, which now contains 34,175 volumes.

The Seminary is manned by a corps of professors whose names are sufficient guaranty for the soundness and thoroughness of their instruction.

Eighteen members of the Junior and Middle classes labored in mission fields during the last summer, chiefly in Dakota.

It appears from the record that this institution has furnished more missionaries for the home and foreign field in proportion to the whole number of its students than any other seminary in the country connected with the Congregational body.

The present number of students is fifty-three.

In conclusion, it seems pertinent to suggest, in the interest of all our seminaries, which must furnish the men to occupy the rapidly opening fields of labor, that this Council, by such action as may be suitable, commend the study of theology and the work of the Christian ministry to the Christian young men in our colleges.

In behalf of the Seminary,

S. B. FORBES, *Delegate.*

OBERLIN THEOLOGICAL SEMINARY FOR THE YEARS 1880–1883.

BY REV. PROF. JUDSON SMITH, D. D.

The history of Oberlin Theological Seminary during the past three years has been marked by uniform prosperity and steady growth.

The Faculty have lost the services of Prof. Mead by untimely death, and of Prof. Morgan by the increasing infirmities of age. The places thus made vacant have been filled by the appointment of Prof. A. H. Currier and Prof. G. Frederick Wright. A new chair of elocution has been established within the past year.

The Faculty now stands as follows: —

Pres. J. H. Fairchild, D. D., *Systematic Theology.*
John Morgan, D. D., *Emeritus, New Testament Greek.*
Judson Smith, D. D., *Church History.*
W. G. Ballantine, *Old Testament Language and Literature.*
G. F. Wright, *New Testament Language and Literature.*
A. H. Currier, D. D., *Homiletics.*
W. B. Chamberlain, *Elocution.*
Rev. A. H. Ross *is Special Lecturer on Church Polity.*

The number of students resorting to the Seminary varies but slightly from year to year, and has averaged about forty for several years past. Of these nearly three fourths are college graduates, and all have taken the full three-years' course. The numbers in the classes enrolled for this year are as follows: —

Senior Class	15
Middle Class	14
Junior Class	11
Total	40

The graduating classes of the last three years have numbered as follows: —

Class of 1881	18
Class of 1882	8
Class of 1883	11
Total	37

Of these graduates eleven are in the foreign field. Nearly one half of the whole number are in the service of the Home Missionary Society. If we had graduated three times as many men in each

class we could not have met the demands that have come to us for recruits on the home and foreign fields.

The endowment of the Seminary makes slow progress, and but for the connection of the Seminary with Oberlin College and the yearly appropriation to its support of the general funds of the college its work would be seriously crippled. Its invested funds amount to about $75,000, — less than half of what is needed at the present scale of expenses.

The greatest need of the Seminary, next to larger endowments, is a large and steadily increasing library. A sum of $50,000 could very wisely be devoted to meeting this pressing need.

The importance of increasing the beneficiary funds available for its students is deeply felt by the authorities in this Seminary. More students and better students would be the result of enlargement here.

It is a great satisfaction to the Faculty of this Seminary to meet everywhere such clear evidence of the esteem and confidence in which the Seminary is held by our churches, and of the valuable service its graduates are rendering on every field where Christ's kingdom is advancing and his truth is redeeming the souls of men. In such work it is our joy to spend and be spent.

JUDSON SMITH,
Delegate to the National Council.

Oct. 12, 1883.

YALE THEOLOGICAL SEMINARY.

BY REV. PROF. GEORGE E. DAY.

The Theological Faculty of Yale College are happy to be able to report to the National Council of the Congregational Churches that the department of theology continues to share in the general prosperity of the University, of which it forms a part. It distinctly represents, indeed, one of the principal ends for which Yale College was originally established, and has its own work to do in furthering this end, — the training of a pious and learned ministry to the highest possible degree.

Within the last thirteen years, by the liberality of its friends, — prominent among whom deserves to be mentioned with gratitude the late Frederick Marquand, — its buildings, four in number, viz., two halls for lecture-rooms and dormitories, a chapel, and library building, have been erected, and, although the funds for the depart-

ment of instruction and for the aid of students are not all that could be desired, we have much occasion for thankfulness that the efforts made to sustain the theological side of the University have been to such a good degree successful. The average number of students for several years past has been one hundred or more, divided in nearly equal proportions into graduates of Eastern and Western colleges, together with a few each year from foreign countries. This year seven young men directly from Wales entered the Junior class, and will be prepared, it is hoped, to answer the increasing call upon the American Home Missionary Society for pastors of Welsh churches who are able to preach in both Welsh and English.

Through various influences, the home-missionary spirit, always strong in this school, has been steadily increasing of late years, so that now many of our most promising young men turn away from attractive invitations to Eastern pulpits in order to labor on the frontiers or among the new settlements of the growing West. The Dakota band, consisting of eight young men who entered into an agreement to labor together in that Territory, is only a single expression of this interest in the new West. Probably no single influence has contributed more to this strong feeling than the large number of Western students who, mingling here with graduates of the Eastern colleges, communicate their own enthusiasm, while in turn they learn to understand the steady purpose and intelligent endeavor which have characterized the efforts of the Congregational churches of New England to establish the institutions of education and religion in the newer parts of our country.

In the steady progress of theological science on the one hand, and the new forms of error on the other, it has seemed desirable that a certain number of those who have completed a three-years' course of theological study should have the opportunity of spending an additional year in further preparation, either general or special, as their own tastes might indicate. Accordingly, four years since, a *graduate or fourth-year class* was established, into which, each year, a number of select students have been admitted, not so much under the expectation that they will attend additional lectures as that they will pursue, either individually or as a class, independent lines of theological study, with the assistance and under the direction of the several professors. So far the experiment has been attended with gratifying results, and has since been undertaken,

under one form or another, by several other theological seminaries. The same idea has led to the foundation of a fellowship, yielding six hundred dollars a year for two years, called the "Hooker Fellowship," the incumbent of which can, if he so please, become acquainted, by personal observation, with the topography of Palestine, or prosecute his studies under the direction of the faculty in some European university.

In regard to its theological position, the school stands on the old foundation of loyalty to the supreme authority of the Scripture, the Protestant right of private judgment in the interpretation of the Bible, and the simple polity of the Congregational churches. Under these conditions it recognizes in full the duty of growth and progress. It stands ready to welcome all truth as truth, and feels equally bound to reject and oppose all error, which can be shown to be such, whether new or old. It refuses to appeal to human authority as decisive on questions of religious faith and duty, and invites those who enter its halls to prepare themselves for the ministry of the Word, to examine anew in a candid and truth-loving spirit, and with manly independence, the grounds on which a true Christian faith must rest, and the forms in which it can be best expressed according to the teachings of Christ and his apostles, in the articles of belief and the religious life of the church. While this, in the present state of the world, and indeed always, is the only safe course, we are gratified to be able to report that the general result is eminently satisfactory, and that, with scarcely an exception, the students on completing the theological course find themselves in thorough sympathy with the evangelical faith as held by our Congregational churches. May we ask the prayers of the Council that this branch of the University at New Haven may be prospered in its work and bear witness for Christ and his gospel till he shall come!

The undersigned, finding himself unable to attend the meeting of the Council as representing the Yale Theological Faculty, respectfully presents the above statement.

GEORGE E. DAY.

New Haven, Conn., Oct. 11, 1883.

REPORT OF COMMITTEE ON THEOLOGICAL SEMINARIES.

The committee to whom was referred statements respecting, and communications from, theological seminaries, submit the following resolutions: —

1. That at no period of our denominational history have the seminaries been so fully prepared for large and effective results as to-day. The corps of instructors, the range of culture, the provision for special studies in English as well as in other languages, ancient and modern, seem to provide for all classes of young men who are seeking the gospel ministry.

2. In view of the comparatively small number of young men who are now availing themselves of these opportunities, the Council does here affirm that, in this age of broad scholarship and intense study, no other field of science is so worthy of the noblest consecration as the field of theological science, and no call to young men in the homes, the churches, and the colleges of America is so imperative as the command of Jesus Christ, — "Go preach my Gospel."

MOSES SMITH,
Chairman of Committee.

REPORT OF COMMITTEE ON REPORT OF PUBLISHING COMMITTEE.

The committee to whom was referred the annual report of the Publishing Committee respectfully report their concurrence in the several recommendations of the committee as follows, viz.: —

1. That the committee for the next three years be authorized to contract for four Year Books.

2. That the statistical secretaries of State and territorial bodies be entitled to seats in the Council as honorary members, and that such change be made in the constitution as will entitle them thereto.

A. C. BARSTOW, *for the Committee.*

REPORT OF THE COMMITTEE ON A SUITABLE MONUMENT IN LEYDEN TO JOHN ROBINSON.

Six years ago this National Council appointed a committee to "take action looking toward the erection in some suitable place in the city of Leyden, Holland, of a monument to the memory of John Robinson." That committee at first thought well of some endeavor to erect in the old Clock Square, in front of the house where that great and good man taught and died, and of the Cathedral of St. Pierre, under which he lies buried, a suitable statue, by a competent artist; in the necessary cost of which there were intimations that our English brethren of the same polity and descent might share. But as such a statue, from the necessity of the case, must be purely ideal, they abandoned that plan for something else; and, after meditating one or two designs for an obelisk in the same spot, various considerations prevailed to lead them to favor the simpler and safer course of affixing a monumental tablet, properly ornamented and inscribed, upon the interior wall of the cathedral, where they are assured it would be welcomed, valued, and sacredly guarded by the civic and ecclesiastical authorities. They were led to suppose that such a work might be creditably done at a total cost not to exceed fifteen hundred ($1,500) or two thousand ($2,000) dollars, and tacitly decided upon it as the best result of the movement, which they had fondly hoped might be completed before this fifth session of the Council. In the providence of God, however, the time has not yet seemed to come when either of the committee could give that energetic and somewhat continuous personal labor to the matter which is essential to its satisfactory performance, and the pious design remains unaccomplished.

Your committee can only add that two of their number, who have been more than once in Leyden already, and whose occasions may lead them again to that city, are not without the hope to be able to go thither together in the course of another year; and should the Council think it wise — overlooking their past inefficiency — to continue the commission, they, with such aid as their colleagues and others may kindly give, will do their endeavor that so creditable a desire on the part of the Congregational churches of the United States to mark the burial-place and honor the memory of their illustrious and amiable founder, may not remain forever unsatisfied.

For the committee,

HENRY M. DEXTER, *Chairman.*

Greystones, New Bedford, Mass., Oct. 10, 1883.

REPORT OF COMMITTEE ON AMERICAN COLLEGE AND EDUCATION SOCIETY.

The committee to whom was referred the paper from Secretary Tarbox of the American College and Education Society present the following report: —

The two departments of this Society present a marked contrast. During the last three years the institutions of learning under its care have received very large additions to their funds, and the liberality thus manifested is worthy of the highest praise. The receipts for the educational department during the same period have been meagre and unsatisfactory. It is almost humiliating that the appropriations voted to our young men in preparation for the ministry, scanty and inadequate as they have been, have each year failed to be met.

This may be owing in some small measure to the impression unfavorable to the work of the Education Society which such strenuous efforts are made in certain quarters to create; but we cannot believe that any considerable number of our people are influenced by such statements, void as they seem to us of even the semblance of reason. The assertion that aid to students from such a society as ours tends to bring forward weak men and thus deteriorate the intellectual character of the Christian ministry comes with a poor grace from the head of a rich college abounding with scholarships for helping indigent young men. Nor is it quite consistent for the State universities of the West, while offering inducements in the way of free tuition, to complain of education societies and boards for the aid they furnish. We are confident that any reluctance to give, arising from the influence of such statements, can readily be overcome by the active, intelligent, and wise pastor. One reason to which the secretary calls attention, growing out of the relation between the two departments of the Society, should receive careful consideration. From his paper it appears that funds formerly contributed to aid young men are now turned into the college channel. Without special fault in any one, it has come about that a considerable number of churches take up collections for individual colleges, while they make no contributions for the aid of young men. It was no part of the purpose of the old College Society to interfere at all with the proper work of the Education Society; nor, when the two societies were united, was it contemplated that the work

of one department would hinder or in any measure neutralize that of the other. Such, however, seems to have been the result, and, as the secretary shows, the working of the educational department has been of late years very unsatisfactory.

Your committee are constrained to believe that the remedy is to be found, in part at least, in a return to the original purpose of the two societies. Very soon after the formation of the College Society, now forty years ago, it was found that a large part of the gifts to colleges made on the Eastern field came from individual donors and not from the churches. That continues to be the case, and, indeed, is what might be expected. During the last year there has been more than one individual gift to an individual college of more than twice the whole amount contributed by the churches during the year to all the colleges under the patronage of the Society. These church contributions are a very small fraction of what the colleges receive, but they would add a very considerable percentage to the income of the educational department of the Society. For the lack of these very church contributions our young men are made to suffer, and we are placed as a denomination in humiliating contrast with our Presbyterian brethren.

Your committee believe that in these circumstances there should be a more distinct division between the two departments of the Society as to their plan of work; that, as the very large part of gifts to colleges come from individual donors, their institutions should be limited to this source of supply, while the annual contributions of the churches should all be appropriated to the aid of young men. This would be a return to the original plan, and is, indeed, the normal method. The work of the Education Society proper is a permanent work, and should have a permanent place in our annual church contributions. Though not calling for as large sums as foreign and home missions, its necessity for annual contributions is equally imperative. While recommending that all our churches should give an annual place to this cause of Christian education, your committee would urge upon individual donors not to allow this work to languish, even if the church collections should prove inadequate. Our large Christian givers will never allow a deficit in the American Board. Why will they not, if need be, supplement the contributions of the churches, and make a deficit in the Education Society to be what it has not been for years, a novelty?

Your committee would emphasize the appeal of the secretary, and urge Christian churches and Christian men to come to the help of this old Society, thus relieving the pressing wants of our young men who are struggling with poverty and enduring many privations that they may fit themselves for the preaching of the blessed gospel of the Son of God.

Your committee recommend the adoption of the following resolutions: —

Resolved, That all our churches be earnestly requested to make annual contributions to the American College and Education Society to aid young men in their preparation for the gospel ministry.

Resolved, That in order to secure this end and prevent repeated applications to the same church, the Council recommend to the Society to make such arrangements with the colleges seeking its aid as to limit them to individual benefactions, leaving the contributions of the churches to be applied to the aid of ministerial students.

Respectfully submitted,

I. W. ANDREWS,
L. S. ROWLAND,
WM. CHAMBERLAIN, } *Committee.*

THE AMERICAN CONGREGATIONAL UNION.

Hardly any feature of the development of benevolence in our churches is more full of promise than the growing recognitions of the claims of this cause. The fact is fast becoming recognized that its plan is not subordinate, but primary and fundamental. In the estimation of an increasing number, year by year, it is taking its proper place ahead of the other enterprises of Christian benevolence, to whose complete success it is simply vital. Its inclusion of parsonages with sanctuaries to be provided for missionary churches and pastors is most appropriate and welcome, and enhances its claim on our churches. The obligation rests upon all of them to respond to its appeals; and when this is done by all, as it has been done the past year by a part, it will have no difficulty in raising annually the sum of $200,000, an amount which is needed for the efficient prosecution of its double work, and which will be no more than its proportionate share of the benevolent contributions of our churches.

In behalf of the committee,

SAMUEL WOLCOTT, *Chairman.*

REPORT OF COMMITTEE ON AMERICAN MISSIONARY ASSOCIATION.

Resolved, That this Council give expression to their continued confidences in the American Missionary Association and their hearty approval of its aims and methods by which the benefits of the gospel and of missionary education are carried to all classes in the regions in which they labor. They commend the Association to the churches for their contributions, and urge increased liberality in their gifts in support of its urgent and prosperous work.

SALUTATIONS FROM THE UNITARIAN CHURCHES.

[The presentation of the following letter was unfortunately delayed until the Council had adjourned. It is entered here as a matter of information and public interest. — H. A. H.]

To the Rev. Dr. Arthur Little, *Moderator, etc., etc.:*

My dear Brother, — In behalf of the Council of the Conference of Unitarian and other Christian Churches of America, I have the honor to introduce to you Rev. Samuel C. Beane and Rev. Henry Powers, whom we have asked to represent to you our cordial wishes for the success of the Christian work you have in hand, and our interest in the Council now convened.

We have before us many of the same problems which engage your attention. Like yourselves, we are determined to maintain the freedom of the Congregational order; like yourselves, while retaining that freedom at home, we seek for organizations strong enough and compact enough for victory over the common enemy.

Every success of yours in the work of missions, of education, of church extension, — every victory which looks to the coming of the kingdom, — is one more lesson for us, for which we are grateful to you.

We have ventured, therefore, to commission the two brethren I have named to attend upon the meetings of your convention. They have the assurances of our respect and sympathy for all your work in the gospel.

I am, dear sir, affectionately yours,

EDWARD E. HALE,

Chairman of the Council of the Conference of Unitarian and other Christian Churches.

Boston, Oct. 10, 1883.

CONSTITUTION, BY-LAWS, AND RULES OF ORDER

OF THE

NATIONAL COUNCIL.

CONSTITUTION.

[Adopted Nov. 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council: —

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers who are responsible directly to the Lord Jesus Christ, the One Head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's catholic church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the Scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And, for the convenience of orderly consultation, they establish the following rules: —

I. *Sessions.* — The churches will meet in National Council every third year. They shall also be convened in special session whenever any five of the general State organizations shall so request.

II. *Representation.* — The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows: —

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches, in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof: —

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable.

4. Such Congregational general societies for Christian work, and the faculties of such theological seminaries as may be recognized by this Council, may be represented by one delegate each, such representatives having the right of discussion only.

III. *Officers.* — 1. At the beginning of every stated or special session there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations.

2. At each triennial session there shall be chosen by a ballot a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts, and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers as are not delegates shall have all the privileges of members except that of voting.

IV. *By-Laws.* — The Council may make and alter By-Laws at any triennial session.

V. *Amendments.* — This Constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general State organization of churches, and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and propose to co-operate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865 on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of council and of the effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves

consulting and acting together under the distinctive name of Congregationalists; because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and to do our own appropriate part of the work of Christ's church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.

We believe in "the holy Catholic church." It is our prayer and endeavor that the unity of the church may be more and more apparent, and that the prayer of our Lord for His disciples may be speedily and completely answered, and all be one; that, by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, and persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this body, shall be entitled to seats in the session in which they are to serve, without the privilege of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of seven persons, chosen by the Council, with the addition of the secretary, registrar, and treasurer *ex officio*, of whom four shall be a quorum. This committee shall specify the place and the precise time at which sessions shall commence; shall choose a preacher of the opening sermon; may select topics regarding the Christian work of the churches, and persons to prepare and present papers thereon; shall do any work

which shall have been referred to them by the Council; shall name a place and time for the next triennial Council; and shall make a full report of all their doings, the consideration of which shall be the first in order of business after organization.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials, and other needful papers, to the scribes of the several local organizations of churches.

VIII. Soon after the opening of a stated or special session, the following committees shall be appointed: —

1. A committee on credentials, who shall prepare a roll of members.

2. A committee of nominations, to make all nominations not otherwise provided for.

3. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

4. A publishing committee of five, including the secretary, registrar, and treasurer, who shall contract for and distribute all publications ordered by the Council.

5. A finance committee.

6. A committee on each of the national Congregational charitable societies, to which, severally, may be referred any statements from, and any communications relating to, said societies.

7. A committee on the Congregational theological seminaries, to which may be referred any statements from, and any communications relating to, said seminaries.

Committees shall be composed of three persons each, except otherwise ordered.

IX. In the sessions of the National Council, half an hour shall every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. Every evening shall ordinarily be given to meetings of a specifically religious rather than business character, and the Council will join in the sacrament of the Lord's supper at some convenient season. The afternoon and evening of Saturday and the

evening of the Sabbath shall be assigned to hearing from such "Congregational general societies as may be recognized by this Council." the time to be equitably divided between them; and no other portion of the time of the Council is to be occupied by them.

X. No person shall occupy more than one hour in reading any paper or report, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The provisional committee may fill any vacancies occurring in any committee or office in the intervals of sessions, the person so appointed to serve until the next session.

XIII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIV. The Council will welcome correspondence, by interchange of delegates, with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our land. Delegates will be appointed by the Council in the years of its sessions, and by the provisional committee in the intervening years.

RULES OF ORDER.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications: —

(*a.*) When a question is under debate, no motion shall be received, except the following, namely, to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn, — which shall have precedence in the reverse order of this list, the motions to lay on the table and to adjourn alone being not debatable.

(*b.*) If the report of the committee contains nothing more than matters of fact for information, or matters of argument for the consideration of the Council, the question is: *shall the report be accepted?* and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the minutes.

(*c.*) If the report is in the form of a vote or resolution, or of a declaration expressing the judgment or testimony of the Council, the additional question arises: *shall the report be adopted?* and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council, and is entered on the minutes.

(*d.*) If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the questions are: *shall the report be accepted?* and *shall the resolution or declaration be adopted?* and while the report at large, if accepted, is placed on file, that part of it which has become the act of the Council is entered on the minutes.

OFFICERS AND COMMITTEES

OF THE NATIONAL COUNCIL.

Officers for the Session of 1883.

Moderator, Rev. Arthur Little, D. D., Chicago.

Assistant Moderators, Rev. Cushing Eells, D. D., Colfax, Washington Territory; and Hon. Frederick Billings, Woodstock, Vt.

Secretary, Rev. Alonzo H. Quint, D. D., Dover, N. H.

Registrar, Rev. William H. Moore, Hartford, Conn.

Assistant Registrars, Rev. James R. Danforth, Philadelphia, Penn.; and Rev. Thomas E. Grassie, Keokuk, Iowa.

Officers for 1883–1886.

Secretary, Rev. Henry A. Hazen, Auburndale, Mass.

Registrar, Rev. William H. Moore, Hartford, Conn.

Treasurer, Rev. Lavalette Perrin, D. D., Wolcottville, Conn.

Auditor, David N. Camp, New Britain.

Provisional Committee, 1883–1886.

Chairman, to be appointed. Rev. Edward P. Goodwin, D. D., of Illinois; Rev. Julius H. Seelye, D. D., of Massachusetts; Rev. Henry Fairbanks, PH. D., of Vermont; Rev. George F. Magoun, D. D., of Iowa; Rev. William M. Taylor, D. D., of New York; Samuel B. Capen, of Massachusetts; E. S. Jones, of Minnesota, with the secretary, registrar, and treasurer, *ex officio*.

Publishing Committee.

Chairman, to be appointed. Charles A. Richardson, Boston; Rev. Marshall M. Cutter, Malden; the secretary, the registrar, and the treasurer.

National committee on Sunday-school work. — Rev. Henry A. Stimson, of Massachusetts; Rev. Henry A. Hazen, of Massachusetts; Rev. Francis N. Peloubet, of Massachusetts; Marshall C. Hazard, of Illinois; Rev. Samuel H. Virgin, of New York.

Regarding a Monument to Rev. John Robinson. — Rev. HENRY M. DEXTER, D. D., Boston, Mass.; Rev. SAMUEL C. BARTLETT, D. D., Hanover, N. H.; Rev. GEORGE E. DAY, D. D., New Haven, Conn.; Rev. JOHN K. MCLEAN, Oakland, Cal; ALFRED S. BARNES, New York City; ELIPHALET W. BLATCHFORD, Chicago, Ill.; and WILLIAM L. GREENE, of Boston, Mass.

To report in 1866 some system of economizing and utilizing our ministerial force; and also to investigate and report on the small accessions to the churches of our order on confession of faith during the past few years; and to make such recommendations as they may think proper to promote a larger increase in the future. — Rev. FREDERICK A. NOBLE, D. D., of Illinois; Rev. SAMUEL WOLCOTT, D. D., of Ohio; Rev. ALONZO H. QUINT, D. D., of Massachusetts; Rev. JAVAN K. MASON, D. D., of Maine; Rev. SAMUEL H. VIRGIN, of New York.

On the pastorate and ministerial standing, to whom were referred the report of the committee of 1880 on that subject, the report of the committee on that report, resolutions relating to the subject, and the memorial from Berkshire North Association: Rev. ROBERT G. HUTCHINS, D. D., of Minnesota; Rev. BURKE F. LEAVITT, of Illinois; Rev. MARSHALL M. CUTTER, of Massachusetts; Rev. MINOR W. FAIRFIELD, of Michigan; GEORGE B. BARROWS, of Maine.

On systematic giving. — Rev. LYMAN ABBOTT, D. D., of New York; Rev. FRANK E. CLARK, of Massachusetts; Rev. GEORGE R. MERRILL, of Ohio.

On the best methods of providing relief for disabled and aged ministers, and widows and orphans of ministers in want. — Rev. MARTIN K. WHITTLESEY, D. D., of Illinois; Rev. JOSEPH E. TWITCHELL, D. D., of Massachusetts; Rev. WILLIAM H. MOORE, of Connecticut; Rev. RICHARD CORDLEY, D. D., of Kansas; Rev. WILLIAM B. WILLIAMS, of Michigan.

On Indian affairs. — The following were chosen the committee on Indian affairs: Rev. WILLIAM H. WARD, D. D., of New York; SIMEON E. BALDWIN, of Connecticut; ELIPHALET WHITTLESEY, of District of Columbia; BYRON M. CUTCHEON, of Michigan; Rev. ALFRED L. RIGGS, of Nebraska; Rev. JOSEPH WARD, D. D., of Dakota Territory; Gen. SAMUEL C. ARMSTRONG, of Virginia.

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